From Indus Valley civilization to My Home

A story of Rehabilitation

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Preface :

In year 1998 , I realized that our grandparents were in business of agriculture in Sindh, where as I am working as government servant. Agriculture being best occupation I always wished to acquire some agriculture land , but as per rules of Government only agriculture land holder could acquire the land.

I was dreaming that with some proof of holding agriculture land by my grandparents in Sindh, some legal way could be found. So on behalf of my father I applied in Sindhu Resettlement Corporation to provide copies of old and records of claim of evacuee property in Sindh. I got that documents on 17/4/1998 and from that time they were in my possession and no efforts was made by me to find out the legal solution of acquiring agriculture land as during that period even agriculture land holder of other state was barred from purchasing land in Gujarat , then this was the case of another country.

On 17th May 2013 I encountered with an accident and was injured on head, skull and teeth, I proceeded on medical leave, this had given me opportunity of going through the old records and writing something in simple way so that our next generation could know about position of our grandparents as refugees.

This is intended for private circulation only and not for large publication.

Any views written are personal and are not for intention to hurt any community.

A book by K.R.Malkani in English and Prem Tanvani in Hindi were referred, also some documents and photographs from internet were searched.

Also errors and omissions may please be regretted.

I also thank my Wife and Children for cooperating in my work.

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CONTENTS

Sr.No	Content	Page No
1	Indus valley civilization	5
2	Indus river	5
3	Sindh & Kachchh part of Indus civilization	8
4	Map of Indus valley civilization	9
5	Periodic table of Indus Valley civilization	10
6	Maharaja Dharsen	11
7	Bombay Presidency	13
8	Separation of Sindh from Bombay Presidency	14
9	Tharparkar	18
10	Amarkot & Khaipar	19
11	Possibility of Indus water for Rajasthan and Gujarat	20
12	Origin of Amils	21
13	Sindhis relied on Mahatma Gandhi	25
14	Dream of Sindhis of Independent Sindh failed	26
15	Indo-Pak Partition	32
16	Migration of Hindu Sindhis from Pakistan	34
17	Kachchh singed instrument of accession	36
18	Efforts of Mahatma Gandhi to Rehabilitate Sindhis in Kachchh	39
19	Similarity between Sindh and Kachchh was the reason for selection of Kachchh for rehabilitation of Sindhis	40
20	Bhai Pratap Dialdas Founder of Gandhidham	71
21	Constitution of Gandhidham Township	74
22	Efforts for settlements of evacuated property in India and Pakistan	77
23	The Administration Of Evacuee Property Act, 1950	80

24	The Displaced Persons (Compensation And Rehabilitation) Act, 1954	82
25	First 5 year plan report: Provision for rehabilitation in plan	86
26	Property in Sindh:	88
27	Journey of My Grand Parents from Karachi to Adipur-Kachchh	91
28	Document of verification of property	93
29	Document of claim submitted to the settlement officer Government of India	95
30	Interim compensation orders	99
31	Applied for SDB houses to Sindhu Resettlement Corporation	102
32	Allotment of Houses by SRC	104
33	Gandhidham township had renamed Adisar pond as Sadh belo	106
34	Development of Maleer to live in memories of Maleer of Sindh	107
35	Jhulelal temple to be build near Kori Creek in Kachchh	110
36	Stamp of Jhulelal by Postal department GOI	113
37	Swami Leelashah established his Ashram at Adipur	114
38	Lot of questions in my mind	115

Indus Valley civilization is one of the Ancient Civilization:

Indus Valley Civilization

The Indus Valley Civilization (IVC) was a Bronze Age civilization (3300–1300 BCE; mature period 2600–1900 BCE) in the north-western region of the Indian subcontinent. Flourishing around the Indus River basin, the civilization extended east into the Ghaggar-Hakra River valley and the upper reaches Ganges-Yamuna Doab; it extended west to the Makran coast of Balochistan, north to north-eastern Afghanistan and south to Daimabad in Maharashtra. The civilization was spread over some 1,260,000 km², making it the largest known ancient civilization

The Indus Valley is one of the world's earliest urban civilizations, along with its contemporaries, Mesopotamia and Ancient Egypt. At its peak, the Indus Civilization may have had a population of well over five million. Inhabitants of the ancient Indus river valley developed new techniques in handicraft (carnelian products, seal carving) and metallurgy (copper, bronze, lead, and tin). The civilization is noted for its cities built of brick, roadside drainage system, and multi-storeyed houses.

The Indus Valley Civilization is also known as the Harappan Civilization, as the first of its cities to be unearthed was located at Harappa, excavated in the 1920s in what was at the time the Punjab province of British India (now in Pakistan). Excavation of Harappan sites has been ongoing since 1920, with important breakthroughs occurring as recently as 1999. There were earlier and later cultures, often called Early Harappan and Late Harappan, in the same area of the Harappan Civilization. The Harappan civilisation is sometimes called the Mature Harappan culture to distinguish it from these cultures. Up to 1999, over 1,056 cities and settlements have been found, out of which 96 have been excavated, mainly in the general region of the Indus and Ghaggar-Hakra river and its tributaries. Among the settlements were the major urban centres of Harappa, Lothal, Mohenjo-daro (UNESCO World Heritage Site),Dholavira, Kalibanga, and Rakhigarhi.

The Harappan language is not directly attested and its affiliation is uncertain since the Indus script is still un- deciphered.

Indus River

The Indus River is a major river in Asia which flows through Pakistan. It also has courses through western Tibetin the People's Republic of China and Northern India. Originating in the Tibetan Plateau in the vicinity of Lake Mansarovar, the river runs a course through the Ladakh region of Jammu and Kashmir, towards Gilgit and Baltistan and then flows in a southerly direction along the entire length of Pakistan to merge into the Arabian Sea near the port city of Karachi in Sindh. The total length of the river is 3,180 km (1,980 mi). It is Pakistan's longest river.

The river has a total drainage area exceeding 1,165,000 km2 (450,000 sq mi). Its estimated annual flow stands at around 207 km3 (50 cu mi), making it the twenty-first largest river in the world in terms of annual flow. The Zanskar is its left bank tributary in Ladakh. In the plains, its left bank tributary is the Chenab which itself has four major tributaries, namely, the Jhelum, the Ravi, the Beas and the Sutlej. Its principal right bank tributaries are the Shyok, the Gilgit, the Kabul, the Gomal and the Kurram.

Beginning in a mountain spring and fed with glaciers and rivers in the Himalayas, the river supports ecosystems of temperate forests, plains and arid countryside.

The Indus forms the delta of Pakistan and India mentioned in the Vedic Rigveda as Sapta Sindhu and the Iranic Zend Avesta as Hapta Hindu (both terms meaning "seven rivers"). The river has been a source of wonder since the Classical Period, with King Darius of Persia sending Scylax of Caryanda to explore the river as early as 510 BC.

The Sanskrit word Sindhu means river, stream or ocean, probably from a root sidh meaning "to keep off". Sindhu is still the local appellation for the Indus River.

In the Rigveda, "Sindhu" is the name of the Indus River. Sindhu is attested 176 times in the Rigveda, 95 times in the plural, more often used in the generic meaning. In the Rigveda, notably in the later hymns, the meaning of the word is narrowed to refer to the Indus River in particular, as in the list of rivers of the Nadistuti sukta. This resulted in the anomaly of a river with masculine gender: all other Rigvedic rivers are female. This is not just a grammatical designation: the other rivers were imagined as goddesses and compared to cows and mares yielding milk and butter.

The word Sindhu became Hinduš in Old Persian. The Ancient Greek Ἰνδός (Indós, borrowed in turn into Latin as Indus) is a borrowing of the Old Iranian word. The name Indós is used in Megasthenes's book Indica for the mighty river crossed by Alexander based on Nearchus's contemporaneous account.

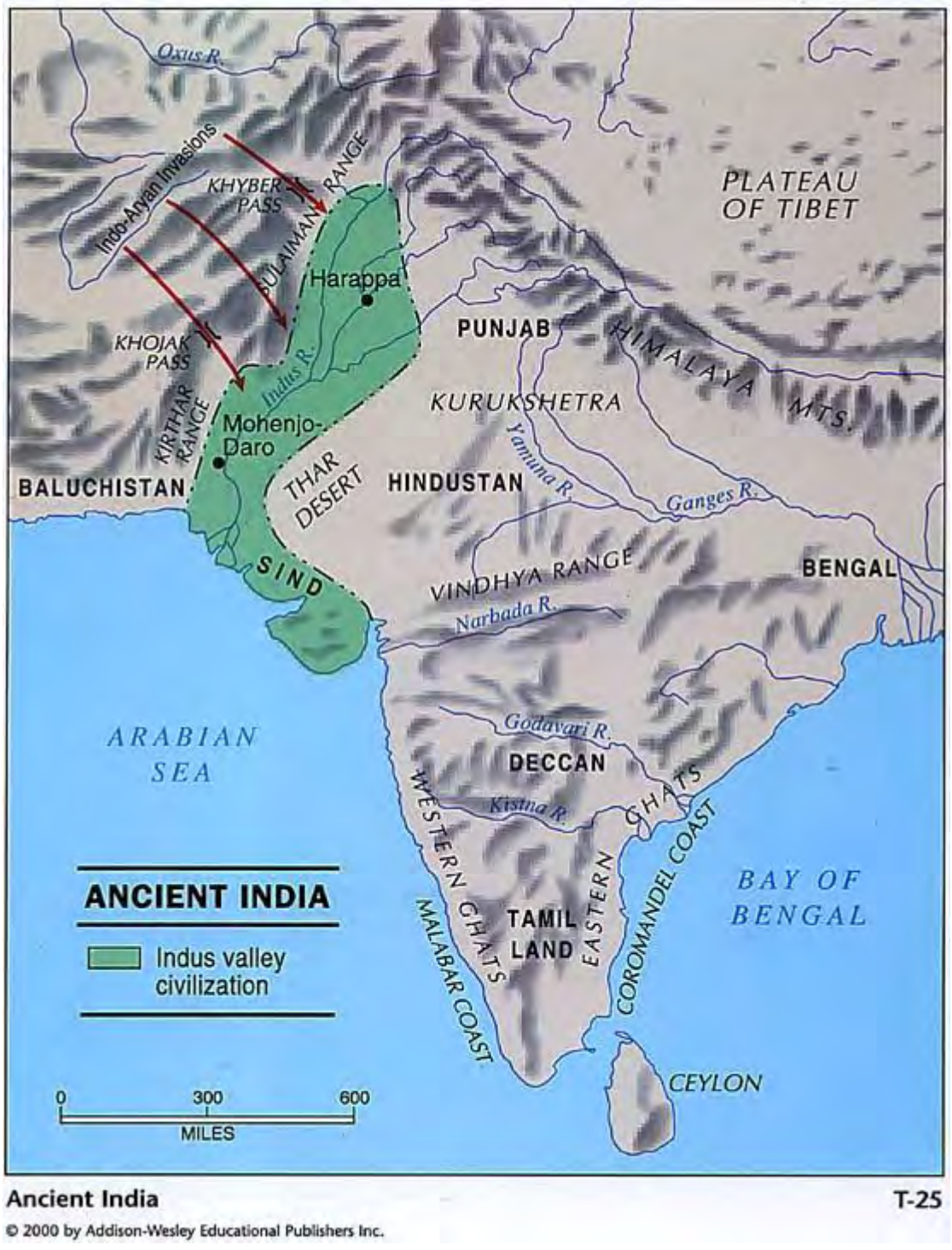
The ancient Greeks referred to the Indians (present-day India beyond the Indus River) as Ἰνδοί (Indói), the people of the Indus.

Sindh and Kachchh both part of Indus Valley civilization

Sindh and Kachchh are both part of Indus Valley Civilization; hence there are lot of similarities between Sindh and Kachchh

In Ancient Map of Indus valley civilization Kachchh is part of Sindh

One of the maps of Ancient India shows Kachchh as part of Sindh; also it is well established facts of the history that most of the business of Kachchh was with Sindh, hence the same could be believed. There are many similarities between Sindh and Kachchh due to same.



Ancient India T-25

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In the periodic table of Indus valley civilization shows Dholavira (Kachchh) as Early Phase and Final phase

Formative Phase	e.g., Mehrgarh-IV-V	ca. 4000-3500 BCE
Early Phase	e.g., Kalibangan-I	ca. 3500 - 2800 BCE
Period of Transition	e.g., Dholavira-III	ca. 2800 - 2600 BCE
Mature Phase	e.g., Harappa-III, Kalibangan-II	ca. 2600 - 1900 BCE
Late Phase	e.g., Cemetery H, Jhukar	ca. 1900 - 1500 BCE
Final Phase	e.g., Dholavira	ca. 1500 - 1400 BCE

Discovery of ruins of ancient civilization in Sindh and Gujarat (Including Kachchh)

Maharaja Adheres: Last Hindu King resisted Muslim Invaders

As per the history Sindh was the gate way of India since 5-6 centuries before Christ. From 4th to 7th century AD, from Rai Rajvansh to Daharsen, for 400 years, Sindh had boldly replied to the attacks of Muslims.

As per the Parsi history book‘ Baladari”: during the period of Daharsen who was son of King Coach, religious head of Iraq-Baghdad Khalifa Hazard send his brothers son and his son-in-law Mohammad bin Kasim with a big troop of soldiers to attack Sindh. The troops of soldiers reached on date 10th of Muharram of year 711 at Deval Port (Karachi). Unfortunately at that time representative of King Daharsen, Gyanbudh was present who was follower of Buddha religion. Due to this he believed in non violence and was feared seeing this big group of Muslim soldiers. Hence Deval port was easily captured by Mohammad Bin Kasam; some Sindh soldiers who protested were also killed. Mohammad Bin Kasam ordered his soldiers to kill men, women, children; the Muslim soldiers killed Hindus in mass. Buddha temple was destroyed and mosque was established at that place. Hindus were forced to convert to Muslim.

Dahasen received the information of capture of Deval port by Muslims. He gathered all the Brahmins and instructed to spread the message of taking revenge and increase the spirit of patriotism. The Brahmins moved in all parts of Sindh and finally a large group of soldiers was prepared to fight against Muslims. On getting this

message Mohammad Bin Kasam didn't dared to move further. Slowly their food stock and ammunition started reducing. Khalifa provided him more food stuff and ammunition with the orders that war shall be continued in any respect also instructed to win war with conspiracy and in false manner.

As per the instructed of Khalifa, Mohammad Bin Kasam went met Mohammad Alafi who was already surrendered to Dharsen. He gave money to Mohammad Alafi and asked him to support in war. Chief minister of Ner-Kot (Hyderabad) Mokshwas, his brother Rasal and " Senapati" (commander of soldiers) Shamni was threatened for death and was offered money and post by Mohammad bin Kasim and were made prepared to fight from his side. All the three helped the Muslims in all ways. Mohammad Bin Kasam last fought last war with Daharsen in Aror (Rohari Sukkur). Mohammad Bin Kasim was badly defeated in this war, that he was requesting his soldiers in the name of Allah and Islam to stop fighting.

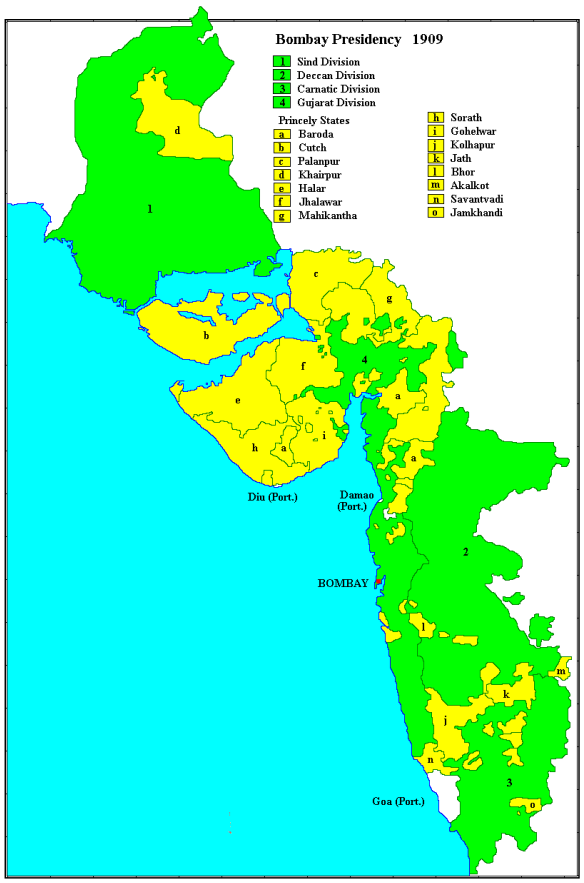
Looking to the piety condition, Daharsen on the humanity ground send food and message that even though are enemy soldiers , but nobody dies of hunger in Sindh, you can return back and also the expenditure for the war shall also be paid.

As per the guidance of Mokswas, a conspiracy was done, a soldier in the appearance of woman started crying to save her from the Muslim who is trying to kidnap her. Listening this, Daharsen moved separated from his soldiers to rescue her. He reached there on his elephant, after reaching at the spot he was attacked by firing arrows, due to this his elephant was scared and he could not face the enemies properly and got injured. Any way he escaped from the situation and reached at safe place. His injuries were serious which resulted in death. Thereafter whole family and soldiers of Sindh died fighting for protection of Hindu men, women and children. The protectors of the gate way to India were killed and thereafter whole nation came under the rule of Muslims.

Sindh and Kachchh both were part of Bombay Presidency under British India

The Bombay Presidency was a province of British India. It was first established at Surat in the 17th century as a trading post for the English East India Company, but it later grew to encompass much of western and central India, as well as part of the Arabian Peninsula and areas later included in Pakistan.

At its greatest extent, the Bombay Presidency comprised the present-day state of Gujarat, the western two-thirds of Maharashtra state, including the regions of Konkan, Desh, and Kandesh, and north western Karnataka state of India; it also included Pakistan's Sindh province (1843–1935) and the British territory of Aden in Yemen (1839–1939). It consisted of districts which were directly under British rule. It did not include the native or princely states, whose internal administration was the responsibility of local rulers, but it was responsible for managing the defence of many princely states and for British relations with them. Bombay Presidency along with Calcutta Presidency and Madras Presidency were the three major centres of British power.



Separation of Sindh from Bombay Presidency:

The separation of Sindh from the Bombay Presidency was one of the major issues in the first few decades of 20th century. Sindh was part of the Bombay Presidency with a large and populous region including Maharashtra and Gujarat and therefore with an overwhelmingly Hindu population.

However, constituted as a separate province, Sindh had a Muslim population of over 75 percent.

Therefore, it was a question of Muslim rights. It was also an important issue for the bureaucracy of the Bombay Presidency, as they were not willing to let go of such an administrative prize and related privileges. This debate was conducted not on the question of privilege but on the question of finance.

The Bombay officials argued that Sindh would not be financially viable and self-supporting and it would not be able to pay back the debt incurred for the Lloyd Barrage at Sukkur, which was under construction at that time. This was a strong point with the opponents of the separation.

Although in the system of 'Dyarchy' introduced in the Reforms of 1919 Sindh got a larger representation in the Bombay Legislative Council, its constitutional position remained essentially unchanged. In view of this, Sindh leaders continued their efforts for the achievement of autonomy.

Apart from lobbying the government of Bombay, Rais Bhurgri and his friends came to the conclusion that the issue must be brought to all India political forums. All India National Congress had been made aware of the issue since 1913, now All India Muslim League must also be asked to play its part. In December 1925, in its seventeenth session Muslim League passed the resolution that Sindh should be separated from Bombay and constituted into a separate province.

The end of World War I was followed by a number of dramatic political events in India including Jallianwala Bagh incident and Khilafat and non-cooperation movements. The political atmosphere assumed communal spirit after the failure of Non-cooperation Movement. The Shudhi Sangathan movements were started. The communal bitterness and strife spread throughout India in 1920s and its effects were felt in the peaceful, tolerant atmosphere of Sindh as well. Local branches of Shudhi

and other movements were organized and sporadic incidents of violence occurred in different places. This rise of communalism affected the demand for the separation of Sindh in a fundamental way. Hitherto, Hindu leaders had put their considerable weight behind the demand for separation. Seth Harchandrai Vishindas had been a close associate of Rais Ghulam Mohammad Bhurgri and their group had been the main protagonists of autonomy. On March 9, 1924, Rais Ghulam Mohammad Bhurgri died at the age of forty-five. He had always carried with himself the most important Hindu leadership. As one of the architects of the Lucknow Pact, he commanded respect both in Congress and Muslim League ranks. His death left no one to fill the gap and the time was not propitious for the growth of leadership acceptable equally to both communities. Besides, there was the change in the attitude of Harchandrai Vishindas who now withdrew his support from the separation movement.

Hindus opposed separation because in Bombay Presidency Hindus were in majority, whereas in separated Sindh they would be a small minority of about 15 percent. The fact that they were a mainly urban, educated and wholly affluent community with practically a monopoly over government service by the Amil class and worldwide trading connections of the bhaiband class and that they would be more than able to hold their own appeared not to reassure them. The Sindhi Muslims were as backward in Sindh as Muslims were in the rest of India.

At this critical moment Muslims badly needed new dynamic leadership to champion their cause and to work for autonomy. Fortunately for them such a leadership of men like Shaikh Abdul Majid Sindhi, Noor Mohammed Vakil, Abdullah Haroon, M. A. Khuhro, G. M. Sayed, Syed Miran Mohammed Shah, Allahbaksh Soomro and Ali Mohammed Rashdi became available.20 these two generations of leaders made the case for the separation of Sindh both on financial and political grounds, strong. The earlier protagonists brought, up the issue on both Congress and Muslim League

Platforms and the latter leadership took Sindh successfully through the last and crucial stage of the struggle for autonomy between the years 1928 and 1935.

In response to Delhi Muslim proposals of March 1927 advocating the separation of Sindh, the All India Congress Committee met in Bombay to consider among other things the important questions of Hindu Muslim unity. Pandit Motilal Nehru put the

following resolution before the AICC: “The proposals that Sindh should be separated from the Bombay Presidency and constituted into a separate province is one which has already been adopted in the constitution of the Congress on the principle of

redistribution of provinces on a linguistic basis and the committee is of opinion that the proposal may be given effect to.” On objections put forward by the Hindus, Pandit Motilal pointed out, that the separation of Sindh would not in any way affect the Hindus adversely. On the other hand, distinguished leaders of Sindh had in the past expressed their disapproval of Sindh being tied to the chariot wheel of Bombay. As for the financial commitments of Bombay in Sindh, such projects as the Sukkur Barrage ‘it was only a matter of book entry’ and the Congress was not now concerned with it. Although, All India Congress had accepted and supported the separation movement more than once, but not all-Hindu opinion concurred in this attitude of Pandit Motilal on financial as well as communal grounds. Jayakar, the Mahasabha leader, insisted that the separation of Sindh be made part of a complete scheme, whereby the entire country would be redistributed on a linguistic basis.

Moreover, the resolution did not propose any comprehensive scheme for the whole of India. It was simply an answer to Muslim proposals. In spite of all counsels of moderation, the Jayakar amendment on Sindh, Baluchistan and NWFP was carried in a slightly changed form. The amendment now read: “in regard to the proposal that Sindh should be constituted into a separate province, the Committee is of the opinion that the time has arrived for redistribution of provinces on a linguistic basis, a principle that has already been adopted by the constitution of the Congress. The Committee is further of opinion that a beginning may be made by constituting Andhra and Sindh and Karnataka into separate provinces.”

The proceedings of the conference gave a hint of some of the difficulties that would be encountered in the future negotiations between Hindus and Muslims.

N.C. Kelkar while presiding over the Annual Session of Hindu Mahasabha remarked: “The majorities will hold the minorities as hostages and thus prevail tyranny of majority in any province.”

The idea of holding a minority as hostages was for the first time implanted in the minds of the people by Kelkar and this word, later on led to severe bitterness. 1928 to 1935 was a period of hectic constitution making in India. This period saw the arrival of Sir John Simon with his British Parliamentary Commission in 1928 to assess the constitutional needs of India. The Indian politicians responded with a variety of proposals including the Delhi Muslim Proposals, the All Parties Conference, the Nehru Report, M.A. Jinnah's Fourteen Points and the Allahabad Muslim League session of 1930.

There was an intensification of the separation struggle in Sindh with its outpouring of literature, convening of conferences and building up of public opinion. By the beginning of 1930 the game was back in the hands of the Sindh players. This period was undoubtedly one of the most crucial in the history of the sub-continent of India and shaped the subsequent course of history till well after the achievement of independence. A significant result of the period was the achievement of provincial

Autonomy, the inauguration of fully elected legislatures and fully responsible ministries at the provincial level. The Act of 1935 constituted Sindh into a separate autonomous province.

Tharparkar: Possibilities of Tharparkar as home for Sindhis

The Tharparkar district had a Hindu majority and the Congress should have claimed it. Indeed it had traditionally been more a part of Marwar than of Sindh.

On the eve of Partition, the Sindh government promptly merged Sanghar district with Tharparkar district --- to cancel out its Hindu majority. But even then the case of Tharparkar district was on par with that of Assam, where the Muslim League had demanded --- and got --- part of the district, through a plebiscite.

A meeting of all Hindu Sindhis were held in which representatives of Congress, Hindu Maha Sabha, Arya Samaj and Rashtriya Swayam Sangh was organized to discuss the issues of independence. The meeting was in Home State Hall and the only representative from the Congress was Professor Ghanshyam Shivdasani.

A proposal from Shri Dwarkadas Sharma who was representative of Hindu Maha Sabha was made for demanding Tharparkar as the home for Sindhis as Tharparkar was District in Sindh and it was intention that at least a portion of homeland could be demanded which had Hindu majority.

The proposal was rejected by Professor Ghanshyam Shivdasani stating that Tharparkar is economically poor district with majority of the land is desert , without product land and other prospects it is very difficult for Sindhis to survive in Tharparkar.

The meeting was concluded without decision but the demand for Tharparkar continued.

Due to merging of some portion of Sangad and Navabshah District in Tharparkar the equation of Hindu majority changed to Muslim Majority. The figures of population after the above merger in 1947 were provided by Jayram Daulatram and was termed as Muslim Majority state. Due to this all the hopes of Tharparkar being home for Sindhis were turned down.

Possibilities of Amarkot to merge in Jodhpur State:

In 1928, when there was talk of separation of Sindh from Bombay, Jodhpur State had laid claim to the Amarkot (Umarkot) area of Tharparkar district. Jodhpur's case was that Amarkot had traditionally been part of its Marwar area. The Britishers had taken the area from Jodhpur temporarily for defence purposes. However, the Sindh Congress had opposed the move.

Property of my ancestors was in Amarkot District in Samero taluka. The demand of Amarkot was from Jodhpur state, if demand was accepted the Amarkot district of Sindh could have merged in India.

Hence our ancestors had not evacuated the property and settled in India as homeless, but had continued enjoyed the possession of 173 acres of agriculture land in village Deh Dhandhi which was irrigated by Barrage Canal of Sindhu River.

Possibilities of Kharpur to merge in Jodhpur State

Another area India could have got was the native Khairpur state as big as any district. For years the Mir of Khairpur had been kept confined to a house in Pune.

In the Nineteen Forties the Khairpur Dewan was Aijaz Ali of U.P. The Number two man was Mangharam Wadhwani, Treasury Officer. Aijaz Ali had ousted Mangharam. When the transfer of power was approaching, Mangharam met the Mir in Pune and promised to have him restored to his throne --- on condition that he removed Aijaz Ali and acceded to India. The Mir agreed. Mangharam met Mountbatten and Sardar Patel. The Mir was duly restored to his state; Aijaz Ali was sent away. The Mir was now prepared to accede to India. But Pandit

Nehru declined the offer --- even as he had returned the accession papers of the

Kalat state in Baluchistan.

Possibilities of Indus River for Rajasthan and Gujarat

Had New Delhi played its cards in Khairpur and Thar Parker, the frontier of India would have touched the mighty Indus. Indeed India could have asked for a plebiscite in the whole of Sindh, for the majority of Sindhis had voted against the League in the 1946 general elections. In these elections, the Muslim League got only 46.3 per cent vote in a province with a 71 per cent Muslim population. For every four votes polled by the League, three were polled by the nationalist Muslims led by G.M. Syed and Maula Bux!

In a house of sixty, ten MLAs were returned unopposed. Only one of them was a Muslim. Had polling taken place in these ten constituencies also, the League percentage of the popular vote would have come down to less than forty!

So there was a clear anti-League majority of the popular vote in Sindh. In failing to avail of all these favourable factors, the Congress did little justice to Sindh and even less to India. The Congress threw not only NWFP to the wolves --- as complained by Khan Abdul Ghaffar Khan; it threw Sindh also to the wolves.

Due to merger of Tharparkar and Khairpur India could have accessed to water of mighty Sindhu River.

Sindhu River is the reliable source and even access of river on the fag end could have turned the fate of Rajasthan. The prosperity of Rajasthan would have enhanced due to thousands of hectares of barren land being irrigated by water of Sindhu River,

But we cannot unwind history and are satisfied in the present condition.

The Origin of Amils: Amils migrated from India to Sindh

The story of Indus Valley Civilization to Kachchh is of our family which belong to Amil sub caste of Sindhis, hence to abstract the total migration this portion of chapter is required.

Sindhi Hindus, who migrated to India immediately following partition of India in 1947, are generally regarded by others as a trading community. By and large most of Sindhi business people have been successful.

However within this species exists a tiny group which oddly is not as adept or skilled as traders like others but instead excel in the art of education and are culturally different. This group forms a distinct community by itself named Khudabadi or Hyderabadi Amils.

The origin of Amils as a Community is not authentically well established. There is no published history or treatise available. However it is generally believed that due to hardships and sufferings imposed under the regime of Emperor Aurangzeb many Hindus migrated to Sind from several parts of the country such as Punjab, Jaisalmer, and Jodhpur in Rajputana etc. Some Hindus came from Kutch, also due to constant drought and famine.

From written sources collected by an eminent author (Bherumal Meharchand) in 1919, from newspapers, historical publications, personal interviews, it was found that most of the Amils then residing in Sind had come from nearby Multan and Unch in Punjab. A few Amils were Khatri Lohana, which are warriors by caste who embraced Sikhism while in Punjab. They migrated to Sind after Hindus came under persecution and evil influence when Aurangzeb became emperor.

Such persecutions and evil influence usually forces victimised people to flee the place of their residence. Many consider this as one of the major reasons for

migration from Punjab and other places to Sind which was ruled by Talpurs also Muslims.

It may not be necessary that the ancestors of present day Amils migrated only because of Aurangzeb's persecution. This may have been the initial cause of migration to Sind that probably commenced from 1670. Thereafter some people went to Sind for the sake of service with Sind rulers or for business and settled down there. In the case of some it is certain that they went to Sind for the sake of service only.

Among migrant Hindus some were followers of Sikh Gurus. Some others were Devi disciples, Daya Pujaris and other faiths. Thus many different faiths, castes and cultures among Hindus collected in Sind. In Sind the then Muslim rulers welcomed Hindus, some of whom were educated and capable of handling government/ administrative tasks/offices, adroitly.

Diwan Adoomul who was swordsman and ancestor of Advanis was brought to Sind by Nur Mohammed Kalharo, so also he brought Diwan Gidumal for helping in governance/administration. It is recorded that full villages with Hindu families, left Punjab in the late 1600's or early 1700's and moved south along the Indus River to Sind. Many of them settled at the Kalharo capital city of Khudabad, on the left bank of the Indus River near Dadu.

Since ancient times, Hindus in India have remained divided into castes like Khatris, Lohanas etc. Castes actually denote the original professions followed by the families in which people were born. Those who migrated to Sind from various corners also belonged to different castes some of them were followers of Sikhism. Thus many different faiths, castes and cultures gathered in Sind. That is why we Amils have no single caste and are casteless. Those migrants who acquired education and became scholars were called as "Alim" or "Vidyawan". Those that after getting education put the education into action (the word for action being "amal") were called "Amils" And those Hindus that entered the Government service were called "Amils" and "Diwans".

Whereas those Hindus that were in trade and commerce were called "Bhaibands". Thus the two classifications "Amils" and "Bhaibands" comes about. The migrant Hindus completely forgot their original ancestral professions and castes in their new lives in Sind.

Maharaj Prakash Bharadwaj in his publication "Sindhi International Yearbook" wherein he mentions about the Amils as under:

"Because of the close association with the ruling dynasty of the Mirs of Sind, many Sindhi Amil families came to be known as Diwans i.e. ministers. Later, presumably because of admission of several members of the Sindhi community to the subordinate civil service established by the British conquerors, they acquired the generic title of Amil-officer. Thus the community came to be recognized as Diwan-Hindu-Amil in contradistinction to traders and shopkeepers, who bore the well-established label of Bania".

The Amils, until they started migrating to Karachi, the new British capital, were circumscribed to Hyderabad (Sind). The Hindus of Upper Sind were referred to as Utradis-Northerners. They were generally village shopkeepers. Even in later years, when many Upper Sindhis become Government officers, lawyers, doctors and engineers, the nomenclature 'Utradi' persisted in the Amil parlance.

In a total population of ten million Sindhis, the Hindus were only one million against nine million Muslims. In this minority, the Amils were but a drop of some fifty thousand souls. Yet for many decades, they enjoyed social hegemony and practically monopolized their professions and government service. Marriage was strictly endogamous. Transgressions, rare though, they were more or less socially ostracised.

The banias, by practice of thrift and usury, gradually pulled up to be recognized as second rung behind the Amils. The Muslims, were except for a comparatively few, large landholders-Waderas, peasants; or in the cities, smiths, masons, potters and agricultural daily wage earners'.

Those Amils and Bhaibands either from original Khudabad near Dadu or New Khudabad near Halani were so proud of having been in the original capital of Talpurs in Khudabad, that after moving to Hyderabad called themselves as Khudabadi Amils and Khudabadi Bhaibands.

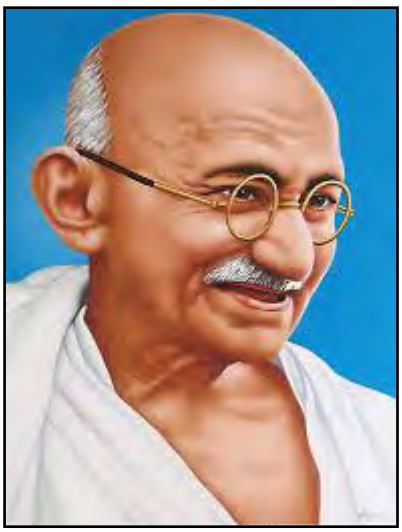
Immediately before the Britishers came to rule Sind in 1789 Hyderabad was its capital and its Muslim rulers were Talpurs. At that time Hyderabad which was a great educational and cultural centre was home to Amils and Bhaibands. Amils being educated were of great help to Talpurs in running the administration.

Later, Britishers shifted the capital of Sind to Karachi. With such a shifting and consequent reduction of employment and trading opportunities in Hyderabad both Amils and Bhaibands kept leaving Hyderabad. While some Bhaibands went abroad to do business, Amils particularly highly educated and professional among them went to Karachi which too turned into a great educational and cultural centre.

Sindhis relied on promise given by Mahatma Gandhi

Sindhis from Pakistan were not willing to migrate to India, as almost all were in good position and having immovable properties. They relied on the commitment of Mahatma Gandhi, due to which they delayed in migration. Quotes of Mahatma Gandhi show his affection towards Sindhis.

Quote by Mahatma Gandhi:



After the first visit of Sindh by Mahatma Gandhi in year 1916 he stated after reaching to Mumbai that " He felt and saw more patriotic movement in Sindh than in Mumbai' " Rashtriya chetna bambai se adhik Sindhi me dikhai di"

In elections of December 1945 there were 60 seats in Sindh Assemble. Before these elections Mahatma Gandhi said "I promised that even though his body is cut into pieces he will not allow constituting Pakistan and partition of the nation" the same was also published in news paper of Mahatma Gandhi "Harijan" on date 22nd September 1943.

I am a Sindhi: Mahatma Gandhi

EVERYTHING IN INDIA attracts me. But when I first visited Sindh in 1916, it attracted me in a special way and a bond was established between the Sindhis and me that has proved capable of bearing severe strains. I have been able to deliver to

the Sindhis bitter truths without being misunderstood" -- wrote Gandhiji way back in 1929.

Actually Gandhiji delivered to Sindh more sweet truths than bitter truths. And, in any case, all these truths indeed established a very warm relationship between Gandhiji and the Sindhis. He visited Sindh seven times --- in 1916, 1917, 1920, 1921, 1929, 1931, and 1934. It was ``a Sindhi friend" who had helped Gandhi shift from an expensive hotel to economical lodgings when he arrived in London for his law studies. In 1893, C.L. Lachiram, a Sindhi merchant, helped him organize the Natal Indian Congress. In 1899, Barrister Gandhi successfully fought for seven Sindhi traders who were being denied entry into South Africa. He supported the case of K. Hundamal, a silk merchant of Durban, in his articles in the Indian Opinion.

Gandhiji admired Sindh for giving so many excellent professors to the country. Referring to the Sindhi professors at the Gujarat Vidyapeeth as ``the treaty made between Gujarat and Sindh", he asked the Gujarati students to go as flood relief workers to Sindh and repay ``the debt to Sindh". During this same visit in 1934, Gandhiji met the Karachi press. When K. Punniah, the editor of the Sind Observer asked him about -the separation of Sindh from Bombay, Gandhiji excused himself and said: "Now you are taking me out of my depths."

When asked about his impressions of Sindh, he said: "My impressions of Sindh have been very happy. I should have been happier if I could get more money." Thereupon the pressmen happily collected 30 rupees on the spot. Gandhiji said: ``I do not want to rob you of what little you get. At least give me your pencils." And so Gandhiji took both 30 rupees and the pencils, amidst general laughter.

And he was quite-horrified by the Sindhi custom of ``Deti-Leti" (Dowry) particularly among the Amils. He told the D.J. Sind College students in 1934: ``Here they try to imitate the sahibs and the Parsis. When I saw the girls during my first visit to Sindh, I wondered how there were so many Parsi girls around. Later on I came to know that they belonged to the Amil class. I was familiar with the name ``Bhai-band" (the

business community). But I was rather scared by the name ``Amil''. I wondered what kind of people they would be. When I saw the Amils I found them exactly like the Sahibs.''

Gandhiji added: ``The Amils of Sindh are probably the most advanced community in that province. But in spite of their entire advance, there are some serious abuses of which they seem to have monopoly. Of these the custom of Deti-Leti (DOWARY SYSTEM) is not the least serious.... The parents should so educate their daughters that they would refuse to marry a young man who wanted a price for marrying and would rather remain spinsters than be party to the degrading custom.''

When violence gripped Sindh from 1939 onwards, Gandhiji raised his voice against it. He warned that ``what happens in India, whether good or bad, in one part, must ultimately affect the whole of India.''

Dream of Sindhis of Independent Sindh failed:

There were some freedom fighters in Sindh who dreamed of independent Sindh after freedom from British rule. The prime leader of dreaming Independent Sindh was Parcho Vidhyarthi

Parcho Vidhyarthi use to quote frequently that “No bullet of British government is still manufactured which will hit him”. British government use to fear only from Parcho Vidhyarthi in Sindh. There were many cases against him “Landi shooting case”, Madrid road loot case”, “Pinjrapol Bomb case” these were the case of looting government treasure and other.

The total verdicts of punishment were 63 years imprisonment and hang till death, hang till death sentence was replaced by 20 years imprisonment. Hence he was sentenced for total 83 years imprisonment. This was the maximum punishment of imprisonment; even Veer Savarkar was sentenced for 65 years of imprisonment. Hence he was termed another Veer Savarkar.

He was born on 15th June 1919 in village Kharo Dero of Larkana District. He studied up to B.A. He dreamed of Sindh as “Switzerland of Asia”. A book on the biography of Parcho Vidhyarthi was written by Mohan Kalpna named as “Aaftab Inqulab”. Hari Motwani also mentioned Parcho Vidhyarthi in his book “Aabo” At present he is living in Ulhasnagar.

During the visit of author Prem Motiyani in December-2006 Parcho Vidhyarthi narrated some of his memories.

Kevalram Ailiyani was father of Parcho Vidhyarthi, he was from congress party. He was sentenced to jail for two times and also participated in Dandi March. Parcho Vidhyarthi was of different opinion, he was against non violence method of seeking independence, and he never liked to beg independence from the British government. He always dreamed of Sindh as Independent country. Shri Parcho was of opinion that British government, congress and Muslim league all together cooked a conspiracy in name of independence, which shall result in new type of Ghulami (slavery) of the nation.

Hence Parcho Vidhyarthi went his own way and established “ Bharat Seva Samaj” which had two thousand student members. His prime companion was Shobo Gianchandani, Hashu Kevalramani, Jamalludin Bukhari, Amin Khoso, Ashi Vidhyarthi, Jhaman Kalani, Dayal Kalani, Narayan Wadhwani, Sakhavat Chotrani, Feru, Vishno, Amirkhan Rand Baloch, Murli Raisinghani, Nand Jethra, Atu Motwani, Santoshkumar, Preetam Tahaliyani and Khemo. Also some active women members were Kumar Hardevi, Kumari Savitri, Kumari Ishwari, Kumari Sarla Ahuja, Kumari Rajkumari, Kumari Nanki and other.

There were number of branches of “ Bharat Seva Samaj” in Sindh. The main activities were

1. Attack with Bomb on Police stations
2. Destroying post by acid or fire in post boxes.

3. Printing and distribution of news papers
4. Issuing false government orders to release their companions from prison.
5. Issuing false transfer orders of government servants
6. Disturbing communication system by cutting telephone wires.

When he was released from the prison in the case of Landi Shooting case, he found that nation is split into two in the name of independence. He felt that Gandhiji had not fulfilled his commitment in reference of partition.

He thought that all his activities through " Bharat Seva Samaj" are wasted, all the efforts of his companion and risk of life taken for independence was also wasted. Even one District Tharparkar was not given to Sindhi-Hindus; his heart was lost and cried a lot. Even though he gathered courage and met Gandhiji and other leaders.

He met Mahatma Gandhi in Kolkata and Gandhi told him that "you are runaway prisoner and please do not attach his name with me, I wild advice you to surrender, but as there is rule of Muslim league in Pakistan, you will he harassed too much and shall never be released, hence I am not giving this advice, bur you shall take shelter in Gibralta." He regularly met Mahatma Gandhi for three continuous days, he also explained the condition of Sindhis in Pakistan, but no solution was arrived and he returned to Sindh with broken heart.

Even after partition Parcho Vidharthi continued his effort of making Sindh as independent country. He was expert in changing his appearance. Sometimes he used to change his appearance as British Officer, sometimes Police Inspector and some time as Muslim Woman in Burkha (Veil), he continued his movement in different appearance. He along with his companion looted seven lakh rupees from Bank of India branch and after getting sufficient money he purchased lot of arms and ammunitions. There after he planned to attack and capture Arms factory of Sindh, Radio station, air force, etc. For this planning with the support from Bhaipratap Dialdas, he asked for help from congress leader Jayram Daulatram, Dr. Choithram

Gidwani and exchanged his views. He also met Rajkumari Amrutkaur and gave his views, but nobody agreed upon his planning. He made another attempt and met Dr. Choithram Gidwani and told that Pir Pagaro is also with him along with his “Lal Sena” and if Dr.Choithram agrees upon the plan, he will be termed as leader of Sindh after successful operation, if the plan is not implemented than whole of Sindh will go from hands of Sindhis to Pakistan. He also suspected that Hindus will be harassed in Pakistan. Doctor Gidwani heard the plan of Parcho Vidharthi and asked for 24 hours to take decision, and within these 24 hours he left Pakistan through aircraft and reached India.

File photo Pir Pagaro

Pakistan Intelligence got some clue that some activists are going to make some movement in Sindh, and they started arresting some suspects who included Shobo Gianchandani, Hashu Kevalramani and Kirat Babani. Police started search operation for Parcho Vidharthi but failed to get him, they also started searching wife of Parcho Vidharthi , but she along with his five year old son took shelter in some secrete location.

British Government had declared price of Rupees 15000 who helped the government in arresting Parcho Vidhyarthi live or dead condition.

There were the exchange between prisoners of India and Pakistan on 13th October 1948 and during this exchange Parcho Vidhyarthi was send to India.

Indo-Pak partition:

The partition of India was the partition of British India on the basis of religious demographics. This led to the creation of the sovereign states of the Dominion of Pakistan (that later split into the Islamic Republic of Pakistan and the People's Republic of Bangladesh) and the Union of India (later Republic of India). The Indian Independence Act 1947 had decided 15 August 1947 as the appointed date for the partition. However, Pakistan came into existence a day earlier, on 14 August.

The partition of India was set forth in the Indian Independence Act 1947 and resulted in the dissolution of the British Indian Empire and the end of the British Raj. It resulted in a struggle between the newly constituted states of India and Pakistan and displaced up to 12.5 million people with estimates of loss of life varying from several hundred thousand to a million (most estimates of the numbers of people who crossed the boundaries between India and Pakistan in 1947 range between 10 and 12 million). The violent nature of the partition created an atmosphere of mutual hostility and suspicion between India and Pakistan that plagues their relationship to this day.

The partition included the geographical division of the Bengal province into East Bengal, which became part of the Dominion of Pakistan (from 1956,East Pakistan). West Bengal became part of India, and a similar partition of the Punjab province became West Punjab (later the Pakistani Punjab and Islamabad Capital Territory) and East Punjab (later the Indian Punjab, as well as Haryana and Himachal Pradesh). The partition agreement also included the division of Indian government assets, including the Indian Civil Service, the Indian Army, the Royal Indian Navy, the Indian railways and the central treasury, and other administrative services.

The two self-governing countries of India and Pakistan legally came into existence at the stroke of midnight on 14–15 August 1947. The ceremonies for the transfer of power were held a day earlier in Karachi, at the time the capital of the new state of Pakistan, so that the last British Viceroy, Lord Mountbatten of Burma, could attend both the ceremony in Karachi and the ceremony in Delhi. Thus, Pakistan's Independence Day is celebrated on 14 August and India's on 15 August.

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Viceroy's Address To Constituent Assembly

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E. Bengal Cabinet To Have 3 Members At Present

SIR F. BOURNE IN DACCA

INDIAN CABINET

Pakistan Cabinet

MINORITIES IN INDIA WILL RECEIVE FAIR TREATMENT

Dr. Rajendra Prasad's Assurance

TRIBUTES TO GANDHI & THOSE WHO FOUGHT FOR FREEDOM

Holiday Notice

NEHRU'S RESOLUTION PRESCRIBING OATH UNANIMOUSLY PASSED

ANNOUNCEMENT

THE DAWN OF FREEDOM

Migration of Hindu Sindhis from Pakistan

Hindu Sindhis were expected to stay in Sindh following Partition, as there were good relations between Hindu and Muslim Sindhis. At the time of Partition there were 1,400,000 Hindu Sindhis, though most were concentrated in cities such as Hyderabad, Karachi, Shikarpur, and Sukkur. However, because of an uncertain future in a Muslim country, a sense of better opportunities in India, and most of all a sudden influx of Muslim refugees from Gujarat, Uttar Pradesh, Bihar, Rajputana (Rajasthan) and other parts of India, many Sindhi Hindus decided to leave for India.

Problems were further aggravated when incidents of violence instigated by Muslim refugees broke out in Karachi and Hyderabad. According to the census of India 1951, nearly 776,000 Sindhi Hindus moved into India. Unlike the Punjabi Hindus and Sikhs, Sindhi Hindus did not have to witness any massive scale rioting; however, their entire province had gone to Pakistan thus they felt like a homeless community. Despite this migration, a significant Sindhi Hindu population still resides in Pakistan's Sindh province where they number at around 2.28 million as per Pakistan's 1998 census while the Sindhi Hindus in India as per 2001 census of India were at 2.57 million. However Some bordering Districts in Sindh was Hindu Majority like Tharparkar District, Umerkot, Mirpurkhas, Sanghar and Badin, but number is reducing, in fact Umerkot, still has majority Hindu in district.

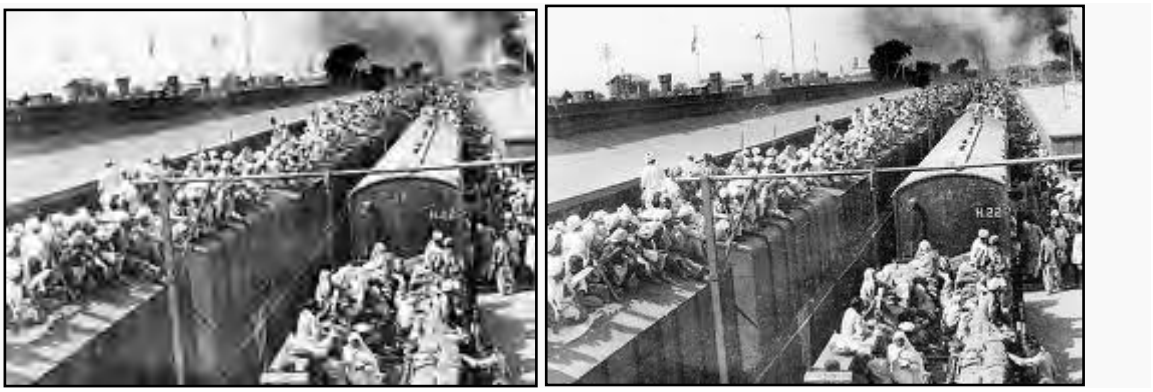


Photo of a railway station in Punjab.

Many people abandoned their fixed assets and crossed newly formed borders.

Hindu Sindhis found themselves without a homeland. The responsibility of rehabilitating them was borne by their government. Refugee camps were set up for Hindu Sindhis. Many refugees overcame the trauma of poverty, though the loss of a homeland has had a deeper and lasting effect on their Sindhi culture. In 1967, the Government of India recognized Sindhi as a fifteenth official language of India in two scripts.

In late 2004, the Sindhi Diaspora vociferously opposed a Public Interest Litigation in the Supreme Court of India which asked the Government of India to delete the word "Sindh" from the Indian National Anthem (written by Rabindranath Tagore prior to the partition) on the grounds that it infringed upon the sovereignty of Pakistan.

Kachchh singed instrument of accession:

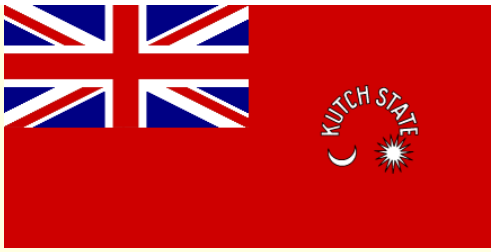
The Instrument of Accession was a legal document created in 1947 to enable each of the rulers of the princely states under British suzerainty to join one of the new dominions of India or Pakistan created by the Partition of British India.

Hundreds of princely states existed in India during the period of British rule. These were not parts of British India proper, having never become possessions of the British Crown, but were tied to it in a system of subsidiary alliances.

In 1947 the British finalized their plans for quitting India, and the question of the future of the princely states was a conundrum for them. As they were not British, they could not be partitioned by the British between the new sovereign nations of India and Pakistan. The Indian Independence Act 1947 provided that the suzerainty of the British Crown over the princely states would simply be terminated, with effect from 15 August 1947. That would leave the princely states completely independent, even though many of them had been dependent on the Government of India for defence, finance, and other infrastructure. With independence, it would then be a matter for each ruler of a state to decide whether to accede to India, to accede to Pakistan, or to remain outside both.

Kachh /Cutch/Kutch/Kachchh : Incumbency of Kachchh

to 1947



2 Aug 1921 - 15 Aug 1947 Merchant Flag

1147	**Kachh state founded.**
Nov 1815	**British protectorate.**

Rulers (title *Rao*; personal style from 1757 *Maharaj Adhiraj Mirza Maharao*)	
1697 - 1715	Pragmalji I
1715 - 1718	Ghodaji I
1718 - 1741	Daishalji I
1741 - 1760	Lakhpatji
1760 - 1778	Ghodaji II
1778 - 1786	Rayadhanji III (1st time)
1786 - 1801	Prithvirajsinhji
1786 - 5 Oct 1813	Fateh Muhammed -Regent
1801 - 30 Oct 1813	Rayadhanji III (2nd time)
Oct 1813 - 1814	Husain Miyan -Regent
6 Nov 1813 - 25 Mar 1819	Bharmalji II
25 Mar 1819 - 26 Jul 1860	Daishalji II
25 Mar 1819 - 1820	James MacMurdo -Regent
1825 - 8 Jul 1834	Henry Pottinger -Regent
Pragmalji II (regent from Jul 1849)	
19 Dec 1875 - 15 Jan 1942	Khengarji Pragmalji III
19 Dec 1875 - 14 Nov 1884	Council of Regency Rulers (title *Maharajadhiraj Mirza Maharao Shri*)
1 Jan 1918 - 15 Jan 1942	Khengarji Pragmalji III
- 15 Aug 1947	Vijayarajji

Madansinhji was born as Meghraji and was the eldest son of the H.H. Maharao Shri Vijayaraji and H.H. Maharani Shri Padmakunwar Ba Sahiba. He was called and named as Yuvraj Sahib Meghraji and was educated at Rajkumar College, Rajkot. He was married to Maharani Rajendra Kunverba, daughter of Lt.-Col. HH Umdae Rajhae Buland Makan Maharajadhiraja Maharaja Sir Madan Singh Bahadur of Kishangarh in 1930, and had issues. He became Heir Apprent with the title of Yuvraj Sahib Meghraji on 15 January 1942, when his father succeeded the throne of Princely State of Cutch upon demise of his grandfather HH Maharao Shri Khengarji III.

He was left to administer the state, whenever, his father Maharao Sri Vijayaraji Khengarji was away. In 1947, upon independence of India, it was he who, on behalf of his father, Maharao Shri Vijayraji (who was away for medical treatment at London), signed the Instrument of Accession of Kutch, on 16 August 1947, on his behalf, as Heir Apparent for the Princely State of Kutch.

He was President of Cutch State Council from 1943-1948. He acceded the throne, upon death of his father of 26 January 1948 under the new name and style of Madansinji and ruled for a short period of till 4 May 1948, when the administration of Princely State was completely merged in to Union of India.

Madansinhji belonged to a new breed of Royalty, who placed their education, contacts and skills at the disposal of the new India. As the last ruler of Kutch, he was very close to Jawaharlal Nehru. He joined Indian Foreign Service in 1953, served as Hon Minister-Counselor at London 1953-1956, Ambassador to Norway 1957-1960, and Chile 1960-1961. In 1962 his brother Shri Himmatsinhji became the member of the Lok Sabha representing the Kutch community.

Efforts of Mahatma Gandhi to Rehabilitate Sindhis in Kachchh

When Partition came in spite of Gandhiji, he persuaded the Government of India to do everything for the refugees. He spoke to the Maharao of Kutch and got Kandla land for the Sindhu Resettlement Corporation. He told a Sindhi delegation, led by Dr. Choithram, on 30 January, 1948: ``If there can be war for Kashmir, there can also be war for the rights of Sindhi Hindus in Pakistan."

Last delegation to Gandhiji:-

Professor Malkani met him only an hour before Gandhiji was shot. Malkani had been just appointed Additional Deputy High Commissioner to organise the migration from Sindh. Gandhiji gave him a resounding blessing-pat on the back with the words: ``Take out everybody. See that you are the last to come out. And tell Khuhro I want to visit Sindh to re-establish peace. Let him consult Jinnah and inform me telegraphically." When Malkani told him how the Hindus in Sindh had to wear ``Jinnah Cap" and carry about an Urdu paper or Dawn to pass off as Muslims, for security reasons, he said he would mention it in his prayer meeting that evening. **Alas, he died before he could visit Sindh --- or expose `the excesses there!**

Similarity between Sindh and Kachchh was the reason for selection of Kachchh for rehabilitation of Sindhis

Ruins of Indus Valley civilization in Sindh and Kachchh

Mohan-Jo Dharo in Sindh:

Mohenjo-daro , Mound of the Dead; is an archeological site in the province of Sindh, Pakistan. Built around 2600 BCE, it was one of the largest settlements of the ancient Indus Valley Civilization, and one of the world's earliest major urban settlements, contemporaneous with the civilizations of ancient Egypt, Mesopotamia, and Crete.

Dholavira in Kachchh:

Dholavira is an archaeological site in Bhachau Taluka of Kutch District, in the state of Gujarat in western India, which has taken its name from a modern village 1 km (0.62 mi) south of it. Also known locally as Kotada timba the site contains ruins of an ancient Indus Valley Civilization/Harappan city. It is one of the five largest Harappan sites and most prominent archaeological sites in India belonging to the Indus Valley Civilization. It is also considered as grandest of cities of its time. It is located on the Khadir bet island in the Kutch Desert Wildlife Sanctuary in Great Rann of Kutch and the area of the full site is more than 100 ha (250 acres). The site was

occupied from c.2650 BCE, declining slowly after about 2100 BCE. It was briefly abandoned and reoccupied until c.1450 BCE.

Indus basin covering Sindh and Kachchh

Another similarity is the common basin of Indus river in past till year 1819 when Allah Bund was created due to earthquake which resulted into diversion of flow of Indus river.

Satellite image of Indus basin covering portion of Kachchh

Karachi port of Sindh and Prospects of New port Kandla in Kachchh

Another similarity of Karachi Port and Kandla Port, Karachi port was developed by Sindhi and selection of Kandla Port in Kachchh was due to the factor of upcoming township of Gandhidham which is near to Port and upon the insistence of Bhaipratap Dialdas (Founder of Gandhidham)

Karachi Port established by Sindhis

Forefather of Seth Naomal Seth Bhojumal Shroff was in business and use to export the material through Shah Bandar, Lahari and Khadak Bandhar. He was having his home and office in Mumbai; also he was having branches in Bengal, Surat, Porbandar, Kashmir and Malabar. He was having branches in Bushar of Iran, Shiraj, Bahrain, Kabul, Kandahar, Harat, Kalat, Baluchistan, Gwadar and Loesbelo. He also used to make business in Europe. After sometimes approach to Khadak Port was filled due to silting and ships were unable to harbour on the port. Due to this Seth Bhojumal, Seth Asudomal and other some businessmen gathered and decided to establish new port Karachi near village Kalachi. In this way Karachi came into existing. They also constructed fort near the port and all employees and business man use to live in the fort. For security cannon were installed on the walls of the fort. Karachi town was established in year 1729

Kandla port developed in Kachchh due to Insistence of Bhai Pratap Dialdas:

When the Government of India thought of establishing a major Port at the western coast of the country (the Karachi Port having gone to the newly created country Pakistan) Bhai Pratap proposed that development of Kandla creek as the major port by supporting the various documents in his favour which were earlier proposed by a Committee of the British Government, who at one time thought of developing another major port at western side of the country apart from Kandla. He worked for achieving this project and for his soft and personal approach with the then heads of the Indian Government, he could make it. Today, the Kandla Sea Port is the second largest Sea Port in the country having acquired the most respectable position in first four major ports in cargo operations by surpassing the target of 50 million tonnes in the year 2006-2007. The establishment of Kandla Port provided large opportunities of employment to the people of this otherwise backward district. Bhai undertook various other civil construction activities in the area to ensure that the people earn their bread. They are:-

- Initial phase i.e. Jetty No.1 of Kandla Port in collaboration with German Form Messrs Mckenzies Heinrich Butzer (India) Ltd.
- Civil works at Jhakhau Port.
- RCC Bridge and road over Nakti Creek.
- Tapar Darm.
- Gandhidham Railway Station building and Railway Staff Quarters at Kandla.

Thar Desert common between Sindh and Kachchh

The Thar Desert also known as the Great Indian Desert is a large, arid region in the north western part of the Indian subcontinent and forms a natural boundary running along the border between India and Pakistan. With an area of more than 200,000 km2 (77,000 sq mi), it is the world's 18th largest subtropical desert

Thar Desert extends from the Sutlej River, surrounded by the Aravalli Ranges on the east, on the south by the salt marsh known as the Great Rann of Kutch (parts of which are sometimes included in the Thar), and on the west by the Indus River. Its boundary to the large thorny steppe to the north is ill-defined.

It lies mostly in the Indian State of Rajasthan, and extends into the southern portion of Haryana and Punjab states and into northern Gujarat state.

In Pakistan, the desert covers eastern Sindh Province and the south eastern portion of Punjab Province, where it joins the Cholistan Desert near Bahawalpur. The Tharparkar District is one of the major parts of the desert area. Tharparkar consists of two words: Thar means ‘desert’ while Parkar stands for ‘the other side’.

Tharparkar Pakistan

Kachchh Desert

Language similarity between Sindh and Kachchh

Kachhi is similar to the Sindhi, spoken in neighbouring Sindh, Pakistan and parts of India. It has borrowed some vocabulary from Gujarati, because the Kutch District is geographically between Sindh and Gujarat.

Most Kachhis living in India are bilingual or trilingual, due to exposure to closely related neighbouring languages such as Gujarati. Many Pakistanis are also bilingual or trilingual; many residents of Karachi speak Kutchi.

Kutchi is also understood by speakers of the Memoni dialect, spoken by individual belonging to the Memoni ethnicity within Pakistan and India, so much so that they could have an entire conversation with only a few words of difference. The grammatical structure is generally the same and thus, could be understood by most Memons, be they Batwa Memon, Dhoraji Memon, or any other sub-group of Memons

Muslims of Banni region of Kachch District speak Sindhi language due to their proximity to Sindh border.

Sindhi language has his own script but Kacchi language is written in Gujarati. Due to this Kacchi language was termed as sub language of Sindhi in 2001 census which was published in news paper.

List Kutchi as separate from Sindhi in Census '11, says Kutch

Thursday, May 6, 2010, 11:25 IST | Place: Bhuj

Kutchi was registered as a sub-language of Sindhi and not as an independent language spoken by a vast majority of the people of Kutch.

The first phase of Census 2011 has now started and Kutchis are apprehensive that, as in the 2001 census, their mother tongue, Kutchi, would again get a raw deal. In 2001, Kutchi was registered as a sub-language of Sindhi and not as an independent language spoken by a vast majority of the people of Kutch.

“We were deeply disappointed in 2001,” Kirti Khatri told DNA. “It was conducted shortly after the devastating earthquake. In fact, the census was postponed for Kutch because of the calamity and was undertaken later in a very hurried manner.” Khatri is the first president of Kutchi Sahitya Academy.

He said that, in 2001, despite their protest, Kutchi was shown as a sub-language of Sindhi. “We don’t want this to happen again this time,” Khatri said. “Kutchi is an independent language with roots in Sanskrit, and has its own, rich literature.”

Recognising Kutchi as an independent language, the state government had encouraged the formation of a Kutchi Sahitya Academy. Even the Central Sahitya Academy treats Kutchi as an independent language, Kirti said. Khatri is also the editor of the district’s biggest and oldest newspaper, ‘Kutch Mitra’. His 5-year term as president of Kutchi Sahitya Academy ended last week.

Khatri said he and members of other academies had tried to meet Manish Bhardwaj, the director of census operations, India, in Gandhinagar last week. They wanted to discuss the issue so that the ‘blunder’ of 2001 is not repeated, he said.

“But Bhardwaj was out of town,” Khatri said. “We talked to other officials involved in census operations in Gujarat. They accepted that a mistake had been made and advised us to approach the census commissioner of India for correction. We have given a formal representation to the state census office and are going to take up the issue with the census commissioner of India too.”

Talking about the 2001 census, Kirti said, “I don’t know how such a mistake could

have occurred. Form C-16 gives information about the population of a region on the basis of the language spoken in the area."

"Under the head 'Language' in the form, the census 2001 showed the population of Kutch as 5,73,522, of which 5, 49,646 people spoke Kutchi while the number of people speaking Sindhi was 23,630. How can the language of a minority be the main language of the region?"

Coastal belt in Sindh and Kachchh

Sindh Coastal Belt

The coastline of Pakistan extends 1,050 km (650 mi), 250 km falling in Sind province and 800 km in Balochistan. It borders the productive NE Arabian Sea famous for its upwelling phenomenon. Its Exclusive Economic Zone (EEZ) covers an area of 196,600 sq.km. and the territorial waters cover an area of 24,000 km2. The continental shelf of the Sindh coast extends to a distance of 150 km

Kachchh Coastal Belt

The Gulf of Kutch is an inlet of the Arabian Sea along the west coast of India, in the state of Gujarat, and renowned for extreme daily tides

The maximum depth of Gulf of Kutch is 401 feet (122 m).

It is about 99 miles in length, and divides Kutch and the Kathiawar peninsula regions of Gujarat. The Rukmavati River empties into the Arabian Sea nearby.

Fisheries common occupation of Sindh and Kachchh

Fisheries in Sindh

The Indus River dominates the water resources of Pakistan, transporting enormous quantities of nutrients and sediment to the continental shelf. Natural lakes, reservoirs, river systems and ponds cover 8 million hectares.

Fishery and fishing industry plays a significant part in the national economy of Pakistan. With a coastline of about 814 km, Pakistan has enough fishery resources that remain to be developed. Most of the population of the coastal areas of Sindh and Balochistan depends on fisheries for livelihood. It is also a major source of export earnings.

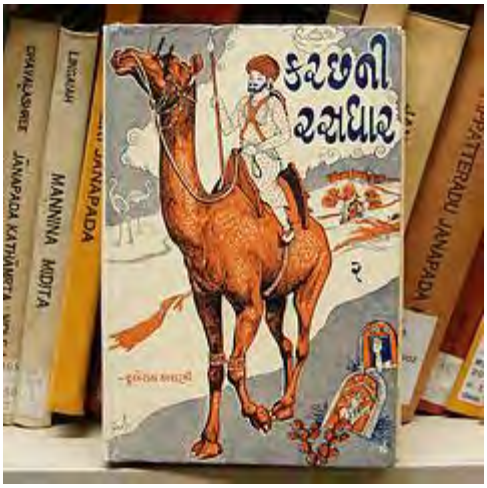
Fisheries in Kachchh

The finfish and shellfish resources were assessed quantitatively and qualitatively in regard to their abundance in creek waters at three sites within a period of two years, from January 1999 to December 2000, in the western mangrove areas of Kachchh.

The catch rate varied from 0.69 to 6.99 kg h−1. It was low during monsoon (July to October), which could be due to the freshwater-flow-induced salinity reduction in all the sites. Among 38 species recorded, 5 were shellfish and 33 were finfish. The spawning period of fishes was found to be during summer and early monsoon period (May to August). Surface water temperatures varied from 17 °C to 37 °C. Salinity values varied from 34 to 44 and the pH ranged between 7 and 8.9. Variation in dissolved oxygen content was from 3.42 to 5.85 mL L−1. The high fishery densities in these semi arid mangrove creek areas were recorded during monsoon and early winter season.

Sindh and Kachchh camels:

Camel of Kachchh



Camel of Sindh

Handicraft of Sindh and Kachchh

Handicraft of Kachchh

Kachchh has a strong tradition of crafts. The most famous craft of the region is its diverse embroideries. The finest art embroidery was carried out for the royalty and wealthy families. Traditionally women in rural areas do the embroidery for presenting in the dowries unfortunately many of these fine skills have now been lost though some are being rejuvenated through handicrafts initiatives. In 1950, local Social Leader Dr. Manubhai Pandhi worked with local artists & central Government, to help the dying handicraft. Today over 16 different types of embroideries are being produced commercially by a few societies and a couple of private corporations. Some of the finest new embroideries in the world are still being produced by over 6,000 women artisans of the region Embroideries like Zardosi, Bhanusali, Jain etc. are today extinct and one can see old pieces in museums or with collectors only. Important resource centers for embroidery in the region are Shrujan, Kutch Mahila Vikas Sangathan (KMVS), Kalaraksha and Women Artisans' Marketing Agency (WAMA). Another important art of Kutch is bandhani, which primarily originated in the region. Women wear saris of bandhani art on festive occasions like marriages, or holidays like Navaratri and Diwali

Kutch has a history of very fine quality Ajarakh printing. This is a very complex hand printing technique using wodden blocks and natural dyes. Similar techniques are also seen in Bardmer in Rajasthan and Sind in Pakistan. However the Ajarakh from each region has some subtle differences. Technically the Ajarakh printed today in Kutch is by far the finest of the lot. The printing is done by a lengthy process which can take up to a couple of months for the most complicates pieces. Ajarakh is being practised today in Dhamadka and Ajarakhpur villages in Kutch.

Mud work is another artwork of Kutch. Artistic wall pieces made with mud and mirror work are used to decorate homes. Handmade, copper plated cow bells which are artistically calibrated to a note are also made in the region. The bells have a very sweet and distinct sound which although very soft can travel very large distances in the open desert. These bells were traditionally put around cattle necks so that they could be easily located if they get lost. The bells are made by approximately 25 families in the villages of Zura, Nirona and Bhuj. Kutch also has many leather artisans who make products like shoes, sandals, mirrors, small pouches etc. from leather. Traditionally hand tanned leather was used but has been almost replaced completely by leather imported from outside. The very high skilled artisans decorate the articles by doing embroidery or cutting various shaped windows in the leather. These artisans can be found in the villages like Sumarasar, Nirona, Zura, Bhirandiyara, and Hodko, Khavda etc. in and around the Banni region. Lacquer work is carried out by the Vadha community. This group used hand operated lathes to shape wood and decorate it with lacquer which is coloured. The simple but very high skill technique creates beautiful products which are a delight to see. Kutch is also home to a school of handloom weaving. The weavers weave wool, cotton and acrylic yarn to make products like shawls, yardage, jackets etc. Bandhani (tie-dye) is also carried out on the shawls in some cases. The biggest centre for this is Bhujodi village near Bhuj.

Handicraft of Sindh

HANDICRAFT in Sindh was once a major source of livelihood for millions of people, majority of them women. But the rising cost of inputs, difficult access to credit and poor marketing network, have brought the industry to its present dismal state.

Handicrafts were mostly made by rural women inside their homes, who formed an active domestic labour force, and contributed over 50 per cent to their overall incomes.

“Nearly 65 per cent of women earned their livelihood from handicraft work. Now 90 per cent of these women are jobless,” said Nawab Pirzada, assistant chief of industries section in Sindh Planning and Development Department. These jobless women artisans had shifted to other trades, mainly agriculture and livestock breeding, he said.

The range of handicraft products include ajrak, ceramics, articles made of date leaves, farassi rugs, jandi, khes, musical instruments, caps, straw products, bangles, crucia work, embroideries, kashi, rilli, Thari carpets and woodcarving.

Mangrove on coastal belt of Sindh and Kachchh

About Mangroves: Mangroves are various types of trees up to medium height and shrubs that grow in saline coastal sediment habitats in the tropics and subtropics – mainly between latitudes 25° N and 25° S. The remaining mangrove forest areas of the world in 2000 was 53,190 square miles (137,760 km²) spanning 118 countries and territories. The word is used in at least three senses:

(1) Most broadly to refer to the habitat and entire plant assemblage ormangal, for which the terms mangrove forest biome, mangrove swamp and mangrove forest are also used,

(2) to refer to all trees and large shrubs in the mangrove swamp, and

(3) narrowly to refer to the mangrove family of plants, the Rhizophoraceae, or even more specifically just to mangrove trees of the genus Rhizophora. The term "mangrove" comes to English from Spanish (perhaps by way of Portuguese), and is of Caribbean origin, likely Taíno. It was earlier "mangrow" (from Portuguese mangue or Spanish mangle), but this was corrupted via folk etymology influence of "grove".

The mangrove biome, or mangal, is a distinct saline woodland or shrubland habitat characterized by depositional coastal environments, where fine sediments (often with high organic content) collect in areas protected from high-energy wave action. Mangroves dominate three-quarters of tropical coastlines.

Mangrove in Kachchh

The phytoplankton was assessed quantitatively and qualitatively in regard to their abundance in creek waters at three sites along the western

Mangrove of Kachchh. In total one hundred and four species of phytoplankton were identified. Among them 82 species diatoms (Bacillariophyceae), 16 species dinoflagellates (Dinophyceae), 3 species blue greens (Cyanophyceae) and 2 species were green algae. The density in all the three sites varied from 94,166.67 to 2, 44,500 cells l-1. The salinity ranged from 36 to 44‰, temperature 17 to 35oC and pH ranged from 7 to 8.9 respectively. These semi arid zone mangrove creek area having high densities were recorded during monsoon and early winter season.

Mangrove in Sindh

Conservation of Mangrove Forests in the Coastal Areas of Sindh

The local community is being mobilised by enhancing awareness on the significance of mangroves for livelihood and by persuading the local people to take responsibility for conserving mangroves. Many Community Based Organisations (CBOs) have been established and their capacities enhanced through various training programmes to initiate conservation and development activities in the area.

Sindhi and Kachchi " Mojri" Foot ware

Kachchi mojri

Sindhi mojri

Jhulelal worshipped in Sindh and in Kachchh as Dariyalal:

God Jhulelal is worshipped in Sindh and Kachchh as Sindhis of Pakistan Sindh worship the god and lohanas of Kachchh and now migrated Sindhis from Pakistan worship Jhulelal in Kachchh and rest of India.

Sindhis and Lohanas narrate the story of Jhulelal in their own way but which is almost similar

Jhulelal: Story by Hindu Sindhis of Pakistan

Jhulelal or Dariyalal or Zinda Pir is the Ishta Dev (community God) of Sindhi people. His birthday Cheti Chand which falls on the second day of the Chaitra month is auspicious for Sindhis and is celebrated all over the world with traditional pomp and gaiety.

Turkic people from Central Asia and Persia expanded their empires eastward and conquered Sindh (and later, a large part of South Asia) many centuries after the people of Sindh typically of Hindu origin, established their cultures and norms in this geographical area.. Jhulelal convinced a tyrannical Muslim

ruler who issued a deadline to the resident Hindus to embrace Islam or die, Mirkshah, to treat Hindus as he would Muslims. The Hindus asked for some time to consider this, which they were granted. They took to arduous fasting on the banks of the Indus, continuous praying and begging for salvation. These 40 days of suffering before the expiration of the deadline are referred to as "Chaliho" {forties}. He also impressed upon the ruler the fact that although Hindus called their God "Ishwar" and Muslims refer to God as "Allah", they are the same - one God who created the world.[3] Jhulelal is revered by Hindus who refer to him by several names including Lal Sai, Uderolal, Varun Dev, Doolhalal, Dariyalal and Zinda Pir.

Faith has established Jhulelal as the Ishta Dev (community God) of Sindhis. His Birthday "Cheti Chand" second tithi of Chaitra auspicious for Sindhis and is celebrated the world over with traditional pomp and gaiety.

The Hindu legend of Jhulelal or the River Deity has its historical or semi-historical beginnings in Sindh, a province of Pakistan. Faced with torture and forcible conversion, the Hindus turned to God Varuna, the God of the River, to come to their aid. For forty days, they underwent penance. They neither shaved nor wore new clothes, praying and fasting and singing songs in the praise of Lord Varuna. They beseeched him to deliver them from the hands of their persecutor.

On the fortieth day, a voice was heard from Heaven : "Fear not, I shall save you from the wicked Mirkshah. I shall come down as a mortal and take birth in the womb of Mata Devki in the house of Ratanchand Lohano of Nasarpur". Ratanchand Lohano was a Hindu belonging to the Lohana cast. After forty days of Chaliho, the followers of Jhulelal even today celebrate the occasion with festivity as Thanksgiving Day.

The oppressed Hindus now anxiously awaited the birth of their deliverer. After three months, the second day of Asho month, they got confirmation of the news that Mata Devki, wife of Ratanchand, has indeed conceived. The River

God had incarnated himself in her womb. The Hindus of Sindh, rejoiced on hearing this news and praised the Lord.

On Cheti Chand, second day of the new moon paksha of Chaitra, Mata Devki gave birth to a boy - a miracle hailed the child's birth - the babe opened his mouth and behold! there flowed the Sindhu with an old man sitting cross-legged on a 'pala' fish.

To welcome the newborn 'avatar', unseasonal clouds gathered and brought down torrential rains. The child was named 'Udaichand' (Uday in Sanskrit means moon-beams). Udaichand was to be the light in the darkness. An astrologer who saw the child predicted that he would grow up to be a great warrior and his fame would outlive the child. Udaichand was also called 'Uderolal' (Udero in Sanskrit means 'one who has sprung from water'). Inhabitants of Nasarpur lovingly called the child 'Amarlal' (immortal) child. The cradle where little Udero rested began to sway to and fro on its own. It is because of this that 'Uderolal' became popularly known as 'Jhulelal' or the swinging child. Soon after the child's birth Mata Devki died. A little later Ratanchand remarried.

News of the birth of the mysterious child reached Mirkshah who once again summoned the Panchs and repeated his royal threat. Hindus, now quite confident that their saviour had arrived, implored him for some more time informing him that their saviour was none other than the Water God himself. Mirkshah scoffed at the very idea of a child saving the Hindus. "Neither am I going to die nor are you people going to leave this land alive", he jeered. "I shall wait. When your saviour embraces Islam, I am sure you will also follow suit." With this remark, the haughty Mirkshah threw a challenge to his Hindu subjects.

The maulvis pressed Mirkshah to forcibly convert the people to Islam. But the very thought of the child proving more than a match for him blessed the conceited ruler. He therefore told the maulvis to wait and watch. As a token

precaution, he asked one of his ministers Ahirio, to go to Nasarpur to see things first hand. Ahirio did not want to take any chances, so he took along a rose dipped in deadly poison.

At the very first glimpse of the child, Ahirio was astonished. He had never seen a child so dazzling or more charming. He hesitated, then mustering courage offered the rose to the child. The child gave a meaningful smile while accepting the rose. He then blew away the flower with a single breath. The flower fell at Ahirio's feet. Ahirio watched stupefied as the child changed into an old man with a long beard. All of a sudden the old man turned into a lad of sixteen. And then he saw Uderolal on horseback with a blazing sword in his hand. There were row upon row of warriors behind him. A cold shiver ran down Ahirio's spine and he bowed his head in reverence. "Have mercy on me, Sindhu Lord", he prayed "I am convinced".

On his return Ahirio narrated the miraculous happening to Mirkshah, but Mirkshah was not convinced. He hardened his heart. "How can a little baby turn into an old man ? " he mocked. "It looks like you have been fooled by some simple magic." But in his heart, Mirkshah was afraid. That night he dreamt a dreadful dream. A child was sitting on his neck. The vision changed to an old man with a flowing beard. And again to a warrior with a drawn sword confronting Mirkshah on the battlefield. Next morning Mirkshah called for Ahirio and gave him orders to counter the threat posed by the child. Ahirio, however, advised Mirkshah not to rush matters.

Meanwhile, the child Uderolal grew in stature and spirit performing miracles and comforting the sick. Residents of Nasarpur were fully convinced that God had come to save them. Uderolal also received the 'Guru Mantar' of 'Alakh Niranjan' from Guru Goraknath.

To earn money for the family, Udero's stepmother would send him to the market to sell baked beans. Instead of going to the market, Uderolal would go to the banks of the Sindhu. There he would distribute half of the beans among

beggars, the poor and the sadhus. The other half, he would offer to the Sindhu. He would then spend the rest of the day speaking to little children and the elderly about spiritual wealth. In the evening when it was time to go home, Udero would fish out from the river a container full of fine quality rice. This he would take home and give it to his step mother.

Growing suspicious about her step son's behaviour, the step mother one day dispatched Ratanchand to follow him. When Ratanchand witnessed the miracle, he bowed to Uderolal from a distance and accepted him as the Saviour.

Mirkshah on the other hand was being pressured by the Maulvis to bring Hindu infidels to accept Islam. They gave him their blessings, "Order the Hindus to convert or be branded as an associate of kafirs." Fearing the wrath of the clerics, Mirkshah decided to meet Uderolal face to face. He asked Ahirio to arrange for a private meeting with Udero.

Ahirio who had in the meantime become a devotee of Daryashah, went to the banks of the Indus and pleaded with the Water God to come to his rescue. To Ahirio's amazement, he saw the same old man with a white beard floating on a pala fish. Ahirio's head bowed in adoration and he understood that Uderolal, the Water God, was in fact the other form of Khwaja Khirz. Ahirio then saw Udero leap onto a horse and gallop away with a sword in one hand and a flag in the other.

Udero appeared before Mirkshah and explained to the stubborn ruler, "Whatever you see around you is the creation of God, whom you call 'Allah' and the Hindus call 'Ishwar'." The maulvis urged Mirkshah not to pay any heed to the infidel's talks and arrest him. Mirkshah dithering as usual, ordered his soldiers to arrest Udero.

As the officials of the court moved towards Udero, great waves of water leaped forth inundating the courtyard and crowning Mirkshah and his courtiers. Fire too broke out and the palace was consumed by the flames. All

escape routes were sealed. Udero spoke again, "Mirkshah, think it over. Your God and mine are the same. Then, why do you persecute my people ?"

Mirkshah was terrified and begged Udero, "My Lord, I realise my foolhardiness. Please save me and my courtiers." All at once the water receded and the fire died away. Mirkshah bowed respectfully and agreed to treat Hindus and Muslims alike. Before they dispersed, Uderolal told the Hindus to think of him as the embodiment of light and water. He also told them to build a temple in memory of transformation of Mirkshah. "Day in and out", he said, "light a candle in the temple and always keep available water for daat (holy sip)".

Uderolal named his cousin, Pagad, as the first Thakur (Priest of the religious sect that believes in God). Pagad followed Uderolal wherever he went. Uderolal gave seven sysmbolic things to Pagad. These seven form the essential elements of the Daryahi sect. Uderolal asked Pagad to continue the sacred work of building temples and spread the message.

Selecting a place near village Thijahar, Uderolal gave up his earthly form. Both Hindus and Muslims were present in the large number to witness this mysterious happening. Mirkshah's representatives were also there. No sooner Uderolal's soul left his body, they took charge and wanted to build a 'Turbat' or 'Qaba" at the site according to the dictates of Islam. The Hindus wanted to erect a 'Samadhi' according to Hindu custom. While the debate raged, heavy rains came down and a voice said, "Behold ! You shall make my shrine acceptable both to Hindus and Muslims. Let its one face be a temple and the other a Dargah (Shrine). I belong to all of you."

Jhulelal continues to be the unifying force and the centre of all cultural activities of the Sindhi community. The word Sindhi is derived from the river Sindhu (now in Pakistan)." When Sindhi men venture out to sea their women pray to him for their safe return. They offer the Lord a prasad of akha, a sweet

made from rice, ghee, sugar and flour. Sindhis all over the world greet each other with "Jhulelal Bera-Hee-Paar".

Lohanas of Kachchh Worship Jhulalal as Dariyalal: Story of Lohanas who live in Kachchh.

From Fa-hien downward all pay tribute to the Lohanas as brave. A possible reason for the bravery is that they had placed themselves for centuries in the direct path of invaders from northwest like Persians, Macedonians, Huns, Mughals, etc. Ruling in Afghanistan for many centuries they braved onslaughts of invaders looking for converts in India. From 7th to 11th century A.D., living on the small hills in the northwest which saw hordes of Muslim invaders at the gates of India, the Lohanas fought bravely against these invaders.

They held their grounds for long in northwest but finally had to fall back and moved initially to the Sindh province of today's Pakistan. Meanwhile, Prophet Mohammed established Islam. His followers spread out in different directions to preach His religion and in due course they turned towards India too. When these hordes reach northwest, they had to contend with the brave Lohanas and were held back for many years. But finally they lost when one Kualnger of Narsvat community (the Brahmins who performed rites for the Lohanas) betrayed Loharana king Chahir Ray. So Sindh fell to Muslims and Lohanas disintegrated into small segments.

But the saga of this brave community did not end there. After the community split, they found a new leader. He was Veer Jashraj, who is revered as Dada Jashraj, who was born in the city of Lohar (today's Lahore in Pakistan), which was the capital of Lohargadh. His domain extended from Lahore to Multan (also in Pakistan today).

As the story goes, Mongol invader Changez Khan, attacked Multan and was killed by Dada Jashraj, Rana of Lohargadh. A plaque in Chinese language on the great Khan's grave says " Killed by Rana Jashraj of Lohergadh". This finds mention in folklore, which say, " King of Mongols was killed by Mirana, the tiger of Multan fort".

His descendants who proudly carry the surname of 'Mirana' preserve the memory of this great warrior king.

He was treacherously killed when only 28 - a life so short but full of heroic deeds.

After the death of Dada Jashraj, the decline of Lohanas began and their reign at Lohargadh ended. At this time, king Dahir ruled at Naryankot (today's Hyderabad in the Sindh province of Pakistan). Disunity among Lohanas weakened his kingdom and he died in a fight with Muslims. The Muslims took over Narayankot and Sindh and the mighty Lohanas fell to a hard time, many of them having been converted to Islam.

But again a new ruler came to their aid. His name was Uderalal who is revered as Dariyalal. His father was Ratnarai Thakur, who lived in Nasasrapur, about 90 miles from Hyderabad (Pakistan).

Uderlal fought with the Muslim chief Markah and initiated him into the truth of religion. He won freedom for Hindus from Muslims and devoted the rest of his life in the service of humanity. At last he disappeared, entering the earth. Even today he is revered

both by Hindus and Muslims who visit the site of his samadhi. In Gujarati, Lohanas performing the puja (ritual worship) of Dariyalal are known as Pujaras and Dariyalal's descendants as Ratnani.

The Lohanas felt their identity was increasingly threatened in Sindh and they began to migrate towards Kachchh, Saurashtra and Gujarat. Famous warriors once, they took to trade and business. Their instincts of the warrior past were tested in 1764, when Gulam Shah Kora attacked Kachchh and they had to

account for themselves in the battle of Zora. Lohana women fought alongside their men in this battle and the land of Kachchh is strewn with memorial stones marking the deaths of brave Lohanas. A saying in

Gujarati eulogies Lohana women thus: Only Rajputani, Loharani and Miyanai bring forth gem of children.

Lohanas are still to be found in Afghanistan and Pakistan, which are now Islamic states.

In Afghanistan, they still maintain their religious identity and are known as Lokhathra.

The Lohanas who keep their Hindu identity in Sindh are known as Sindhi Lohana.

Those Lohanas who were converted to Islam are known as Khojas. Many of them retain their Hindu names. The most celebrated among them was the creator of Pakistan, Mohammed Ali Zinnah, whose father's name was Jinabhai Thakkar.

A few names of the long list are Shri Guru Nanak, Saint Jalaram, Saint Lal Bapu, Yogiji Maharaj, Bhikshu Akhand Anand, Maharishi Priyanath, Thakkar Bapa, Shree Nanjibhai Kalidas Mehta, Seth Shree Virjibhai Maskai, Madhvanis, Vajubhai Kotak, Smarat Ranmal Lakha, Dada Jashraj.

Praising Lohanas, Akha Bhagat said:

"Thakkars went for name, not for money

Worked in front for fame, and did not fail."

Guru Nanik Visited Lakhpat:

Birth place of Guru Nanik is in Pakistan in Nankana Saheb, Sindhis are follower of Guru Nanik, there is old Gurudwara in Lakhpat in Kachchh and it is believed that Guru Nanik stayed in Lakhpat during his visit to Mecca

The Sindhis were greatly influenced by Guru Nanak's teachings as he did pass through Sindh and expound his beautifully simple philosophy to the Sindhis of that area. The Sindhis were so deeply influenced by the Master's teachings that it was not uncommon for the Sindhis to make their first son a Sikh. Even today the Sindhis worship Guru Nanak with the same fervor that they accord to, Shri Krishna, Shri Ram, Shivji or/ and Ma Durga, Laxmi and Saraswati. The Geeta and The Guru Granth Sahib both enjoy an exalted status in Sindhi homes.

Once when Guru Nanak was asked which religion, Hinduism, Sikhism or Islam was the true path to God, Guru Nanak replied that the true way to attain God was to worship Him who is eternal and contained in the whole Universe.

Guru Nanak teaching is not specifically made for Sikhs or for Sindhi…it is generally for every confused mind. It simply preaches that God is formless, omnipresent, compassionate, and can be reached through prayer, humility, service, meditation, and virtuous living.
He did not propagate ritual worship, discrimination against women and against those of lower socio-economic status.
Guru Nanak urged his followers to:
Naam Japo – Constantly meditate on God's name
Kirat Karo –to earn ones livelihood through honest means
Wand Chakko- To share

It all goes back to the good old pre-partition days of Unified India.. Guru Nanaks Place of Birth is Sheikhupura almost 30 miles away from Lahore in Punjab Province. Which is also now called Nankana Saheb. There is another place in Lahore called Panja Saheb, which means the imprint of a hand, which can be clearly seen on a Big boulder, on the edge of cliff, verge of falling down, it is believed that Guru Nanak stopped the boulder from falling down the cliff and saving a huge population at the foot hill. Such miracles made Sindhis follow Guru Nanak from the days when Khalsa Panth was not even born, though Sikhism is known as a religion now, its actually an ideology. Sikhism consists of Sikhs who were originally Hindus and for all you know a few muslims as well. Sindhis follow the ideology and practise that ideology. There is /was a practise in many of the Sindhi families I know that sindhi women would desire to bear healthy children (Sons) by resolving that the eldest son would be made to live as a Sikh (will be given in the service of Gurus)

Lakhpat & Sindh Connection:

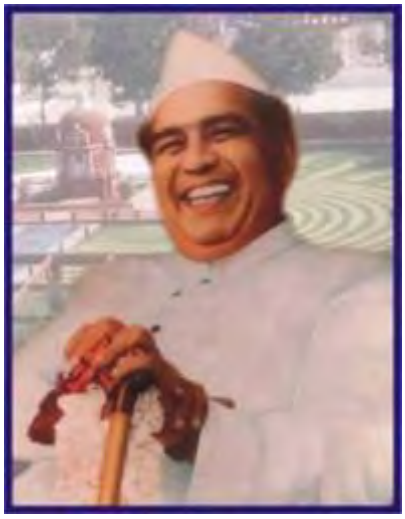
Lakhpat is a small town and sub-district in Kachchh district in the Indian state of Gujarat. The town is within the fort walls of the 18th-century Lakhpat fort.

The literal meaning of Lakhpat is the city of millionaire, however today it is sparsely populated Ghost town, a city of ruins of buildings and a magnificent fort surrounding them. Historically it has been very important trading post connecting Gujarat to Sindh. Its decline started when an earthquake diverted the flow of the Sindhu river away from it. It has a scenic landscape with a fort in ruins along with tomb and a mosque noted for their fine carvings. A nearby gurudwara is historically significant, as Guru Nanak is believed to have visited this site while he was on his way to Mecca. Few of his relics are retained here. During the period of Muslim invasion, the Khudabadi Sonara Community and other Hindus who had not converted to Islam under the Ghaznavids moved to Vegh Kot and Lakhpat (in Kutch) around 1028 AD, to avoid genocide at the hands of the invading Muslims and to live peacefully under Hindu Samma rulers.

Lakhpat, the last frontier of Kutch, is an amazing sea fort situated in the mouth of Kori Creek. History says that the waters of Sindhu River used to flow into Lakhpat and further onto Deshalpar (Gunthli). Rice used to be cultivated and Lakhpat used to give an annual revenue of 800,000 Koris just from rice. It is also said that Lakhpat used to generate an income of 100,000 Koris everyday from maritime activities. All this changed with the earthquake of 1819. A natural dam known as the Allahbund was created and Sindhu changed its course of flow. The Sindhu river now drains into the sea. Lakhpat and the area around is very sparsely populated of not more than 400 persons.

The Gosh Mohmad Kuba, Syed Pir Shah Dargah, Nani Mai Dargah, Hatkeshwar Temple amongst others in the old town are reminisces of the glorious past.

.Bhai Pratap Dialdas
Founder of Gandhidham



Sindhis were homeless after partition, Sardar Vallabbhai Patel was worried about this and he was willing to settle all Sindhis at one place. In the Jaipur congress conference Sindhis were termed refugees, it was objected by Sardar Patel that don't address Sindhis as refugees. Sindhis are the business community of higher level, they will strengthen the economic condition of India. "Sindhis are not Sharnathis but Pursharthis" (Sindhis are not refugees but hard workers)

Famous Chinese traveller Hiuen Tsang considered Kachchh as one of the part of Sindhu Nation. There is a village named Dahar Nagar near Maliya-Miyana in Kachchh which is the proof of Kachchh being part of Sindh as Dahar Sen was King of Sindh. In the Jaipur congress conference a proposal was passed that due to geographical, cultural and language similarities Sindhis shall be rehabilitated in Kachchh area of Gujarat. This job was assigned to the Sindhi Businessman Seth Prataprai Dialdas. He was good administrator , rich and was having good business terms in foreign countries. He was also in close relation with Nehru family. Bhai Pratap Bialdas shifted in Kachchh with his family to develop new Sindh in Kachchh. Bhai Pratap was

foresighted person to think about social concepts. He established Sindhu Resettlement Corporation and he worked as the managing director of the company.

Sindhu Resettlement Corporation (SRC) was started with contribution of common public and shares were issued to the people. All the administrators and workers of SRC were Sindhis. SRC started the development of town near Kandla Port and named it as Gandhidham. The town was developed as twin city Gandhidham and Adipur. Bhai Pratap made efforts to appoint engineers, workmen and labours from all over India.

The land on which the town was to be developed was barren and covered with babul trees. There were lot of snakes, Scorpios and rats. To reduce the nuisance of snakes and Scorpios he made a novel offer that if anybody brings dead rat he will be given one Anna, if he brings Scorpio he will be given four annas, if he brings dead snake he will be given one rupee.

Bhai Pratap wished to developed the new town as per the norms of ancient civilization of Sindh " Mohan-Jo-dharo". He also planned that his dream town shall be such that if Sindhis are around the country or world for business or jobs, then also they will wish that their families shall live in this township.

In this township house for each category from richest to poorest were made, so that all types of people could live in this town consisting of beautiful and permanent houses.

These houses were given on instalment and possession of the house was given prior to full payment also. The town also consisted of other important facilities also.

Initially shopping canter was constructed with 56 shops so that things of day to day need could be made available to the people.

Rail and road transport between Kandla Port to Gandhidham and Adipur for conveyance of persons going on job and business in Kandla. The town was also connected to State highway of Gujarat.

School and colleges, broad roads with in town, beautiful pond, gardens, hospital and health centre, cultural centre, Banks and post offices were also established.

Tolani group of college which established Polytechnic College and principal of the college was Hari Daryani “Dilgeer”

Maitri Maha Vidhyala also established schools in this area.

Bevas Vani Mandir was established in the memory of famous freedom fighter and poet Shri Kishianchand “ Bevas” this was presided by Dada Dukhayal.

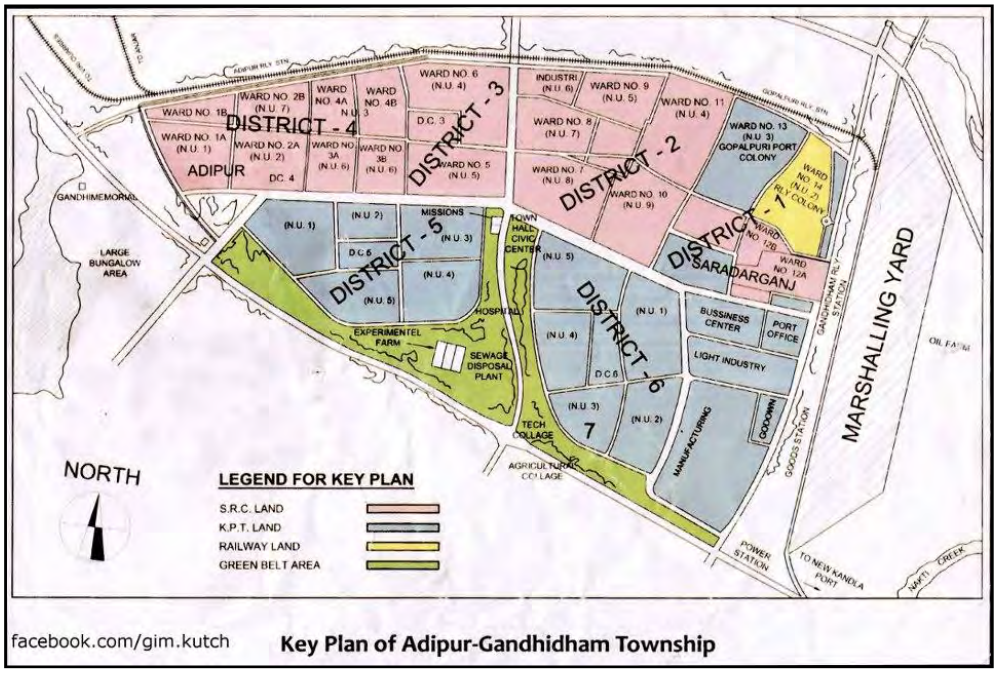
Gandhi Samadhi was also constructed, this is the place where ashes of Mahatma Gandhi are laid, and this is the only place other than Delhi where ashes of Mahatma Gandhi are laid.

The work of township was completed by 1955. Now at present it is the largest town in Kachchh.

In this township a small colony named “ Maleer” is established which is the residence place of singers, poets, writers and any other personality which is engaged in cultural activity. In Maleer many famous writers, poets, singers came and settled.

Constitution of Gandhidham Township:

Foundation Ceremony of Gandhidham-Adipur Township
Bhai Pratap, Shri Acharya Kripalani & Others - 12th February, 1948



Bhai Pratap met the then Maharao of Kutch and requested him for providing a land for the rehabilitation and resettlement of the people, particularly the Sindhi community which migrated from West Pakistan. Maharao, on the recommendation of Mahatma Gandhi agreed to the proposal and allotted 15000 acres of land in the eastern part of Kutch for the purpose and thusTHE SINDHU RESETTLEMENT CORPORATION LIMITED was set-up in1948.

The grant of land was confirmed by Government of India in 1952, however, the land was subsequently reduced from 15000 acres to 2600 acres for which revised lease agreement was signed with Government of India on 28th November, 1955.

The first Master Plan of Gandhidham was prepared by an Italian Architect Mario Baccheocci in 1949 and some initial development work was carried out according to the said Master Plan in District Center – I in Sardarganj. A final and comprehensive Master Plan was subsequently prepared by an American town planning consultant M/s. Adams Howards and Greeley whose services were acquired by the Government of India under American President Mr. Truman's Point Four Programmed.

The land acquired by the Corporation, from Maharao of Kutch through Government of India in eastern part of Kutch District was totally a barren and arid region having no facilities of any transport system - rail, bus, etc.

Bhai Pratap who led the Institution as its first Managing Director was a man of a great courage and vision. He took up the challenge and started working in the land by offering a novel incentive scheme to the people who killed scorpions and small snakes, and so cleared the land for developing a township for the displaced persons. His vision was clear and his thoughts were not limited to the building of a few residential houses only. He constructed shops and houses to ensure that the people who come in this place do not go back and allotted the houses and shops at the most nominal rentals/hire purchase to the people.

At the initial stage, he also developed a few business establishments such as:-

- RCC pipe factory and Busser Block making plant.
- Spinning Mill – as a subsidiary Company of the Corporation.
- City Bus Service.

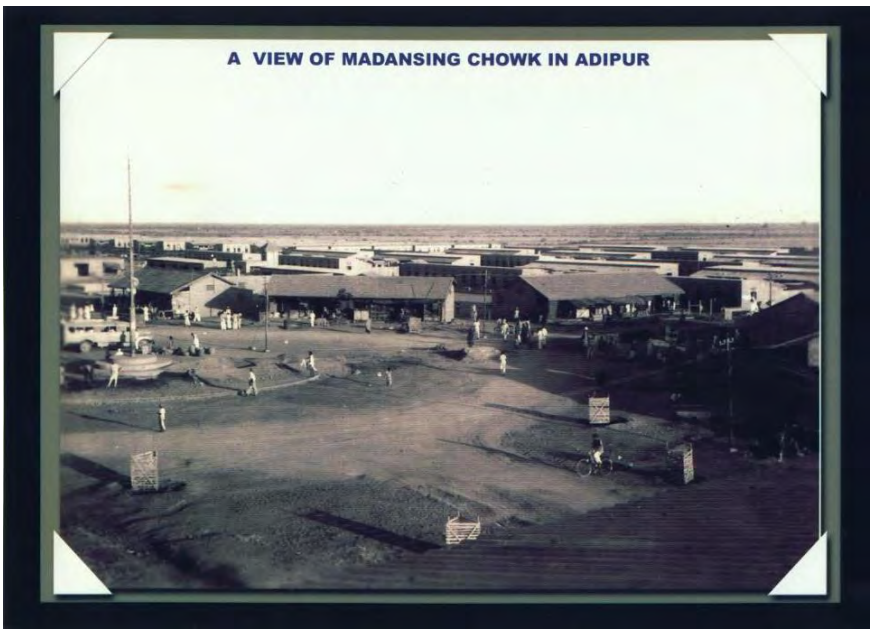
During the construction stage of the township Gandhidham-Adipur, SRC had taken up the responsibility of:-

- Civic services till the formation of Municipality.
- Establishment of Power houses to provide electricity till the State Agency took over.
- Developed water resources by boring the tube wells at Viri and Nagalpur and provided water supply to the people till the Municipality came in existence.

The Corporation had undergone a few difficult periods at the initial stage from 1948 to 1950, when the work was commenced in this far flung, isolated and desert like area, where no material was available and the skilled labour was being brought through boats across Gulf of Kutch.

Again in 1954-55, the Government of India thought of abrogating the earlier lease deed of 1952 and revised it by limiting the land from 15000 acres to 2600 acres, and by limiting the leased period of 99 years instead of permanent lease. The agreement dated 28th November, 1955 provide for these two conditions.

The third period of difficulty was in 1993-95 when the Government of Gujarat issued orders on 22nd December, 1992 of taking possession of all remaining un-allotted and un-developed land with SRC.



Efforts for settlements of evacuated property in India and Pakistan:

At the outset, determined efforts had been made by India and Pakistan to deal with the settlement of the property interests of the refugees in a concerted way. A special meeting of the Joint Defence Council of India and Pakistan, held at Lahore on August 29, 1947, under the chairmanship of Mountbatten, and participated by the Prime Ministers of India and Pakistan Five days later, i.e., on September 3, 1947, the Prime Ministers of Pakistan and India issued a joint statement to the people of East and West Punjab, that illegal seizure of property will not be recognized and government will appoint a custodian of evacuee property.6 At this early stage of the chaotic two-way flight, while it was still regarded as a temporary phenomenon, unconditional and automatic restoration of property to returning evacuees-owners was the central idea agreed upon. By this ordinance, the Rehabilitation Commissioner could take over non-Muslim property, factories or business concerns in any part of Western Pakistan, even if the owner was staying there and factory or business concern had stopped functioning temporarily or permanently, either due to non availability of workmen, raw materials or some other reason. It is alleged that the non-Muslim property was openly seized under this ordinance in Pakistan. The Government of India was not even informed about it and this fact came to the light after a long time.

The Government of India charged the Pakistan Government the violation in letter and spirit of the joint statement made on August 29, 1947.

The matter was taken up at the Inter-Dominion Secretariat level conference held at New Delhi on December 18-20, 1947. The Pakistan representatives suggested that the Indian Government may take similar action with regard to evacuee property. The property left by the non-Muslims in West Pakistan was

many times more than that of the Muslims in the East Punjab. The Government of Pakistan was fully aware that even if the Government of India took similar action, the net loss would be that of India.

The Conference appointed a committee to investigate the matter and suggest a solution. The Joint Official Committee which met at Lahore on March 22, took stock of the changed situation and proposed that both Dominions could acquire agricultural property on payment of a fair value. A Joint Valuation Board was set up to assess the 'fair value'. The two dominion governments were to set up a Joint Governments Agency to arrange sale or exchange of the evacuee property.

The Third Inter-Dominion Conference met on July 22, 1948 in Lahore, but it could not come to an agreement. The Government of India alleged that "the Pakistan Government wanted to dodge and not to face the issues squarely". No agreement could be reached regarding agricultural and urban property. Even for movable evacuee property in the West Punjab, the Government started a drive to seize all of it on one pretext or the other.

From the evidence contained in the official minutes of the Fourth Inter-Dominion Conference which took place in New Delhi on December 6-, 1948, it appeared that very few of the Lahore Conference (which met on March 22, 1948) decisions were implemented during the six months period elapsed between the two conferences. The exchange of agricultural record was not completed

The Fifth Inter-Dominion Conference held at Karachi on January 10, 1949 and at Delhi in April, 1949, took the decisions regarding agricultural, urban and movable property. They agreed to exchange copies of revenue records and existing records bearing land prices. It was decided that the evacuee owner would have the right to transfer his property by sale, exchange or otherwise subject to such right as may have been acquired by the provincial or the dominion government as the case may be In order to settle the differences of

opinion, high-level Inter- Dominion talks were held at Karachi in the last week of June 1949. The talks ended without agreement and led to an angry exchange of mutual accusations by Pakistan and Indian statesmen. N. Gopalaswami Ayyangar, who led the Indian delegation to the Conference, accused Pakistan of deliberately sabotaging any agreement on evacuee property.

“My own feeling is that Pakistan was not prepared to come to any agreement with us and they took advantage of the synchronization of the publication or our ordinance and laws with the date of the conference for the purpose of finding a plausible excuse for putting off settlement of the two issues. The Indian Government communiqué on this evacuees conference stressed that the general trend of non-official comment on the Conference was severely critical of what was described as the Government of India’s indulgence policy towards Pakistan. The leaders of displaced persons stated that – law or no law – the The princely states of Jind, Patiala, Nabha along with the states of Faridkot, Kapurthala and Nalagarh were made into one unit with the nomenclature of Patiala and East Punjab States Union in 1948.

Pakistan Government was determined to take over and was in actual practice taking over all non-Muslim property in Pakistan. It was, therefore, stressed that the Government of India should also make its evacuee property law strict. On February 16, 1950, the Indian Government introduced in the Parliament a draft bill of ‘The Administration of Evacuee Property Act’ to replace the expiring Ordinance.

The Administration Of Evacuee Property Act, 1950

THE ADMINISTRATION OF EVACUEE PROPERTY ACT, 1950

ACT NO. 31 OF 1950 [17th April, 1950.]

This Act may be called the Administration of Evacuee Property Act, 1950 .

It extends to the whole of India except 1[the territories which, immediately before the 1st November, 1956 , were comprised in the States] of Assam, West Bengal, Tripura, Manipur and Jammu and Kashmir.

" evacuee" means any person,--

I. who, on account of the setting up of the Dominions of India and Pakistan or on account of civil disturbances or the fear of such disturbances, leaves or has, on or after the 1st day of March, 1947 , left, any place in a State for any place outside the territories now forming part of India, or

II. who is resident in any place now forming part of Pakistan and who for that reason is unable to occupy, supervise or manage in person his property in any part of the territories to which this Act extends, or whose property in any part of the said territories has ceased to be occupied, supervised or managed by any person or is being occupied, supervised or managed by an unauthorized person, or

III. who has, after the 14th day of August, 1947 , obtained, otherwise than by way of purchase or exchange, any right to, interest in or benefit from any property which is treated as evacuee or abandoned property under any law for the time being in force in Pakistan,

IV. who has, after the 18th day of October, 1949 , transferred to Pakistan, without the previous approval of the Custodian, his assets or any part of his assets situated in any part of the territories to which this Act extends, or

V. who has, after the 18th day of October, 1949 , acquired, if the acquisition has been made in person, by way of purchase or exchange, or, if the acquisition has been made by or through a member of his family, in any manner

whatsoever, any right to, interest in, or benefit from, any property which is treated as evacuee or abandoned property under any law for the time being in force in Pakistan

“evacuee property" means any property of an evacuee (whether held by him as owner or as a trustee or as a beneficiary or as a tenant or in any other capacity), and includes any property which has been obtained by any person from an evacuee after the 14th day of August, 1947 , by any mode of transfer which is not effective by reason of the provisions contained in section 40, but does not include--

any ornament and any wearing apparel, cooking vessels or other household effects in the immediate possession of an evacuee,

any property belonging to a joint stock company, the registered office of which was situated before the 15th day of August, 1947 , in any place now forming part of Pakistan and continues to be so situated after the said date

(only few provisions of this act are mentioned here only as it is not possible to cover whole act here)

Act: For paying compensation against evacuated property:

The Displaced Persons (Compensation And Rehabilitation) Act, 1954

ACT NO. 44 OF 1954 [9th October, 1954.]

Some important definitions:

Displaced person: means any person who, on account of the setting up of the Dominions of India and Pakistan, or on account of civil disturbances or the fear of such disturbances in any area now forming part of West Pakistan, has, after the first day of March, 1947 , left, or been displaced from, his place of residence in such area and who has been subsequently residing in India, and includes any person who is resident in any place now forming part of India and who for that reason is unable or has been rendered unable to manage, supervise or control any immovable property belonging to him in West Pakistan, and also includes the successors- in- interest of any such person

Evacuee property: means any property which has been declared or is deemed to have been declared as evacuee property under the Administration of Evacuee Property Act, 1950 ; (31 of 1950)

The Central Government may, by notification in the Official Gazette, appoint a Chief Settlement Commissioner, a Joint Chief Settlement Commissioner, 1[and as many Deputy Chief Settlement Commissioners, Settlement Commissioners], Additional Settlement Commissioners, Assistant Settlement Commissioners, Settlement Officers, Assistant Settlement Officers and managing officers as may be necessary for the purpose of performing the functions assigned to them by or under this Act and may, by general or

special order, provide for the distribution or allocation of work to be performed by them under this Act

The Central Government shall, from time to time, but not later than the thirtieth day of June, 1955 , by notification in the Official Gazette, require all displaced persons having a verified claim to make applications for the payment of compensation and any such notification may be issued with reference to displaced persons residing in any State or in any one of a group of States

The provisions of above act is for submitting claim to the Settlement officer Government of India against the property evacuated in Pakistan

(only few provisions of this act are mentioned here only as it is not possible to cover whole act here)

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EDITORIALS

Evacuee Property 539

Employment Exchanges 541

WEEKLY NOTES

Mishandling of the Loan—Mysore Gold—No Imports—Continuing Sugar Impasse—High Freight on Jute—Steamer Companies or Railway 544

OUR DELHI LETTER

Part C States' Chiefs Confer 546

LETTER TO THE EDITOR

The Consumer in Soviet Planning 547

BOOK REVIEW

Making Two Blades of Grass Grow
—Reviewed by R K Hazari 548

SPECIAL ARTICLES

Nepal's Joint Venture with India: New Era of Development
—Y S Pant 549

Betterment Levy in Advance of Betterment
—Contributed 551

A Deccan Village
—S C Dube 553

Bhoodan Is No Longer a Vision
Hallam Tennyson 543

AROUND BOMBAY MARKETS

Corrective Phase in Progress 555

AROUND CALCUTTA MARKETS

Awaiting Developments 559

COMPANY NOTES

Cambodia Mills—Shree Sitaram Sugar 561

CURRENT STATISTICS 564

The Economic Weekly
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Fort, Bombay
Phone: 23406

Evacuee Property

IN August, 1947, the sub-continent was partitioned. In September, 1947, the Ministry of Rehabilitation was formed. There are, according to the 1951 Census Report, 46.99 lakhs of displaced persons from West Pakistan. In 1951, the number of displaced persons from East Pakistan was 25.49 lakhs. According to official estimates, the post-Census migration from East Pakistan came to 6.55 lakhs. Today, there are in India 79½ lakhs of displaced persons. By the end of the financial year to March, 1954 Rs 201 crores have been spent on displaced persons. This year's budget allotment on this account amounts to Rs 3044 crores. Hidden behind these cold figures lies the poignant story of the sufferings of the displaced persons.

Last week, the Minister for Rehabilitation announced in the Council of States the Government's decision "to acquire the tights and title of evacuee owners" in their properties, and to use these properties for giving compensation to displaced persons." More than a year ago, New Delhi came to the tentative conclusion that the problem of rehabilitation of displaced persons from Western Pakistan had been solved. It was admitted that the problem of compensation remained to be settled. In November, 1953, the Government announced an interim compensation scheme. Its latest decision will facilitate payments as compensation to displaced persons from Western Pakistan for immovable properties left behind in Western Pakistan. Any scheme for final compensation must necessarily await a negotiated settlement of this problem with Pakistan.

It is cheering news that the Rehabilitation Ministers of some States will meet at Gulmarg in the first week of June to discuss the problem of abolishing their posts and departments. A year ago, New Delhi concluded that the displaced persons from Western Pakistan were "more or less assimilated in the economy of the country". Rehabilitation Ministries in many States (but not in West Bengal) could have been abolished then. But the delay in taking any such decision was due to Pakistan's intransigent attitude. With New Delhi's decision to acquire "rights and title" to evacuee property, the Government is taking the incidental steps.

There are many reasons why the problems of evacuees from Western Pakistan are not as difficult of solution as those of the evacuees from Eastern Pakistan. Few Muslims have migrated from West Bengal to East Bengal. Many Hindus have migrated from Eastern Pakistan to West Bengal. Today, West Bengal is a predominantly industrial State. Even so, the displaced persons from East Bengal cannot be gainfully employed. Those of them who are agriculturists are unable or unwilling to settle in any other State except West Bengal. But West Bengal has no surplus land where they can be settled. The rehabilitation of non-agriculturists is an equally difficult, if not more difficult matter.

Among the displaced persons from Western Pakistan, there are almost as many agriculturists and landowners as there are artisans, industrialists and urban-dwellers. There was the additional advantage that large tracts of agricultural land had been left vacant by the Muslim emigrants from East Punjab, Pepsu, Rajasthan and Delhi. It was,

therefore, easier for the Government to settle the rural evacuees from Western Pakistan on land and ancillary occupations. It has been more difficult to settle the displaced persons from Eastern Pakistan on land and ancillary occupations because of the lack of surplus land available, as also because the surplus land that is available, is not available, under the Prime Ministers' Agreement of April, 1950, for long-term rehabilitation of displaced persons.

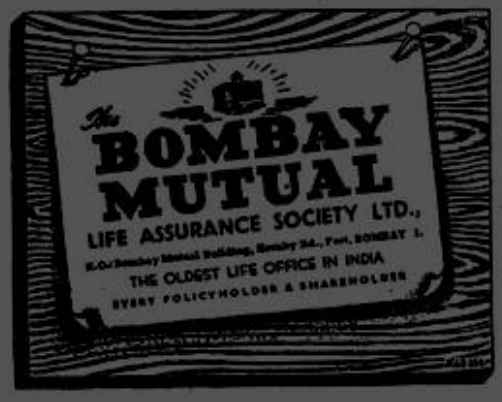
Two factors must be borne in mind for a proper appreciation of the steps undertaken so far by the Government to place the displaced persons. Evacuees from Eastern Pakistan fall in a different category. New Delhi does not deny that even the problem of rehabilitation of these evacuees has yet to be tackled. Their problems are different. Both India and Pakistan are agreed that the solution of their problems needs a different approach and treatment. In the peculiar circumstances prevailing in the two Bengals, this different treatment may have some basis. But the cynic will argue that it is based on political assumptions which may prove to be myths.

So far as evacuees from Western Pakistan are concerned, the problem of their rehabilitation can be discussed under four heads. In the early stages, the problem was of evacuation and relief. Evacuation was completed by the middle of 1948. Relief operations were started immediately, and the emphasis was on relief until the middle of 1949. With the cessation of gratuitous relief in October, 1949, the Government concentrated its efforts on rehabilitation. Even as relief and rehabilitation projects had to to be undertaken, simultaneously, the problem of compensation to displaced persons was being tackled even while the stress was on rehabilitation. An interim compensation scheme was started last year, which covered fifty thousand claimants of certain property categories. New Delhi has now decided to expedite payments as compensation for immovable property left behind by displaced persons from Western Pakistan. As a corollary to this decision, it has been decided to abolish the existing evacuee property laws.

In June, 1950, India and Pakistan concluded a Movable Property Agreement. Pakistan has not implemented even this Agreement in all its details. On immovable evacuee property, there has been deadlock from the beginning. New Delhi has always insisted that the settlement of the problem of immovable evacuee property, both urban and rural, should be on a Government-to-Government basis. Pakistan is not committed to a definite policy on agricultural immovable property, though this problem has solved itself through the policies of both countries relating to quasi-permanent allotment of evacuee agricultural land to the respective displaced persons. As regards immovable urban property, Pakistan has never accepted India's suggestion of a settlement on inter-governmental basis.

There are reasons for Pakistan's attitude to this issue. She is unwilling to accept an inter-governmental solution to this problem as she will have to pay out much more to India than she will receive on this account. She insists on private sale of such properties, secure in the knowledge that the evacuee properties left behind in Western Pakistan can be bid down to lessen Pakistan's commitments to ridiculous amounts. India has not been ungenerous. She made the suggestion that the problem should be left for decision by international tribunal or by the World Court. Pakistan rejected these suggestions. There was hope that the problem might have been solved during the period of honeymoon between the two Prime Ministers in July last. But the interlude was brief, and no decisions were reached on this vital problem.

In announcing the Government's decision to take over the properties of Muslim migrants to Western Pakistan, the Rehabilitation Minister was at pains to explain that this decision did not prevent, or prejudice, a negotiated agreement on this problem. Pakistan is reported to have taken objection to India's decision. Shri Ajit Prasad Jain was convincing in his reply to Pakistan's anticipated objections. It will be widely conceded that the longer a decision on this problem is delayed, the more will the properties concerned in both countries deteriorate. This cannot be in the interest of either country. There will be relief among the displaced persons that New Delhi has, though belatedly, taken some positive move to facilitate the payments of compensation to owners of immovable evacuee property. But those who assume that the problem can be solved by actions taken by India alone need the reminder that, even on the most conservative estimate, the claims of displaced persons from Western Pakistan exceed the claims of Muslims who evacuated from India by four hundred crores. Pakistan's financial difficulties can be over-emphasised. There are ways in which Pakistan's net payments to India on this account can be arranged without causing any undue strain on Pakistani economy. Pakistan's Prime Minister cannot be unaware that a Pakistani gesture on this issue will be duly reciprocated by India, and will be welcomed by the whole world as a democratic and humane gesture. Karachi would be wise in taking steps which can create an atmosphere most favourable for a solution of the major outstanding issues between India and Pakistan.



First 5 year plan report: Provision for rehabilitation in plan

COMPENSATION FOR DISPLACED PERSONS

There has been so far no agreement between India and Pakistan on the disposal of evacuee property in the two countries. Owing to the urgency of the problem of rehabilitation and the fact that evacuee properties, particularly in urban areas, tend to deteriorate, certain steps in the direction of giving a measure of compensation to displaced persons have been taken. The quasi-permanent allotment of land in the Punjab and Pepsu has already been described. In other parts of India, the problem of giving some kind of compensation for the agricultural lands left behind by land holders of Sind, N.-W. F. P., Bahawalpur and Baluchistan still remains to be tackled. The problem of urban properties is more complicated. In framing any scheme for their distribution it is important not to cause any large-scale dislocation. A large proportion of displaced persons from West Pakistan have now established themselves in larger or smaller measure in places where they have been living and if they are dislocated they will have to be found a new habitation as also new means of livelihood. Many urban properties are in the occupation of displaced persons who have no claims to compensation. Tentative proposals for the disposal of evacuee properties and grant of compensation have been recently worked out, but final decisions have not yet been taken.

URBAN RESETTLEMENT

While building activity on private account was promoted by granting building sites and building loans to displaced persons and cooperative societies who could find a part of the finance themselves, the bulk of the programme in the Western Zone has been undertaken departmentally by Government or through special agencies, such as the Faridabad, Rajpura and Hastinapur Development Boards and the Sindhu Resettlement Corporation. Most of the new housing colonies are in the form of suburban extensions of existing cities

and towns and have been provided with urban amenities. In addition, 10 new townships have been planned and much progress has been made in their development. They are Faridabad, Nilokheri and Chandigarh in the Punjab, Rajpura and Tripuri in PEPSU, Sardamagar and Ulhasnagar in Bombay, Gandhidham in Kutch and Govindpuri and Hastinapur in Uttar Pradesh. The construction of these towns is expected to be completed in the main by 1953-54. Together, they are likely to provide accommodation and gainful occupation to over 400,000 persons. The experiments at Nilokheri and Faridabad are significant in themselves. They are based on the principle of self-help on a cooperative basis. If successful, they will be a stepping stone for further planning and development on a national scale

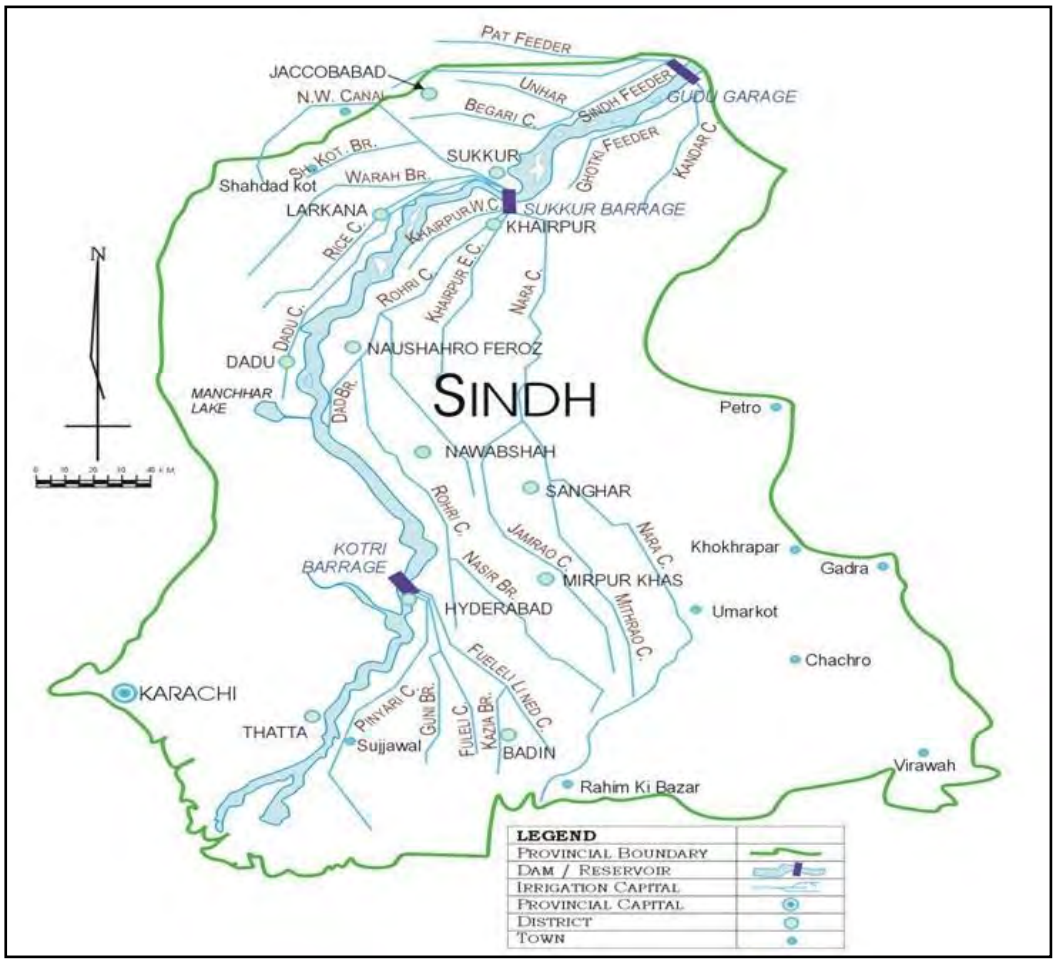
For settlement of refugees in urban area provision for Gandhidham township was made in first year plan as mentioned above.

The plan also include provision of compensation to be given against agriculture land left in Pakistan by the refugees as evacuated properties.

Property in Sindh:

Agriculture land 173 acres , 26 Ghutas in village Deh Dhandi , Taluka Samaro , District Tharparkat , (Now in District Umarkot) of Sindh. The land irrigated by Barrage canal of Sindhu River.

Umarkot connected by canal from Sukkur Barrage of Sindhu river:



History

Samaro town of district Umerkot is an old city in District Umerkot. Its name appears in the map included in famous book of Pandit Jawahir Lal Nehru “Discovery of India”.

Location:It is located at 25°16'60N 69°23'45E and has an altitude of 11 meters (39 feet), the town is the headquarters of a taluka.

Agriculture:

The Agricultural Lands of Samaro Taluka are also very fertile; cotton is the main crop whereas other crops like Chilies, Sugar Cane, Wheat and Grains are also cultivated.

Source of Irrigation:

Water Canal taluka Samaro is irrigated from Thar Canal, Khipro Canal & Mithrao Canal.

Irrigation canal and map of Taluka Samaro

The claim for compensation for evacuated property was submitted by my Grand Mother Devibai Kalachand Ramchandani,

Original document shows that the property evacuated was irrigated by Barrage canal of Sindhu River also the map shows Umarkot District covered by irrigation by Barrage Canal.

Original documents shows rice cultivated on the evacuated land where as present situation shows that land of Samaro is cultivate for Chilli, Sugarcane , wheat and grains.

Comparision on status of women in Gujarat and Sindh

As per report in times of India in year 2005 it was stated that less than 14 % of women in rural Gujarat own land. This figure was due to inherence of property of husband by widow or from father

Where as 173 acres of agriculture land was in name of my grand mother during my grand father was alive. This displays the status of women in Sindh regarding ownership of agriculture land in rural areas.

Even today in most part of the country ownership of agriculture land in rural areas is dominated by men.

As per times of India news 4th May 2005

'Less than 14 pc women in rural Gujarat own land'

TNN May 4, 2005, 11.47pm IST

VADODARA: When Sharmilaben Damor lost her husband in an accident, it was just the beginning of a long-drawn battle for her. Sharmilaben's in-laws kicked her out of the house along with her two daughters. She decided to fight for her rights. After two years of struggle, she managed to get the agricultural land, belonging to her husband, transferred to her name.

Kamuben, another widow from Panchmahals, and her two children had to battle it out with her in-laws to secure her husband's property. But she had to settle for a small piece of barren land which was at least four km away from her village.

Journey of My Grand Parents from Karachi to Adipur-Kachchh

- My Grand Parents left Karachi-Pakistan in July-1948
- There after settled in Baroda (Now Vadodhara) in Block No. 28, Warsha colony from July-48 to January-1950
- There after settled in Camp—1 Ulhasnagar from January 1950

History Ulhasnagar

Ulhasnagar is a municipal town and the headquarters of the Tahsil bearing the same name. It is a railway station on the Mumbai-Pune route of the Central Railway. Ulhasnagar, a colony of migrants in the aftermath of the Partition of India (1947), is 61 years old. Situated 58 km from Mumbai, the once-barren land has developed into a rich town of Thane district. Originally, known as Kalyan Military transit camp (or Kalyan Camp), Ulhasnagar was set up especially to accommodate 6,000 soldiers and 30,000 others during World War II. There were 2,126 barracks and about 1,173 housed personals. The majority of barracks had large central halls with rooms attached to either end. The camp had a deserted look at the end of the war and served as a ready and commercial ideal ground for Partition victims. Sindhis, in particular, began life anew in the new land.

After the partition of India, over 100,000 Sindhi-speaking refugees from the newly created West Pakistan were relocated to deserted military camps five kilometres from Kalyan. The area was converted into a township in 1949, and named Ulhasnagar by the then Governor-general of India,C. Rajagopalachari (literally 'city of joy'; ulhas=joy; nagar=city). On August 8, 1949 the first and last Governor-General of India, C. Rajagopalachari, laid the foundation stone.

A suburban railway station was built in 1955. In January 1960, Ulhasnagar Municipality was formed, with Arjun K. Ballani as first chief, and a municipal council was nominated. In 1965, elections to this council were held for the first

time. Now this 28 square kilometre area has 389,000 people of Sindhi descent, the largest enclave of Sindhis in India. The town lies outside Mumbai city but within the Mumbai Conurbation. In 2010, the estimated population of Sindhi Hindus in Ulhasnagar was 400,000.

Document of verification of property:

After rehabilitation from Karachi Sindh Pakistan my Grand Parents first settled in Block No. 28, Warsha colony Baroda.

They got themselves registered as refugee with Registration Officer, Baroda with registration certificate No.299 dated 15-7-1948.

From the records it is presumed that the claim for compensation was submitted after they shifted in Kalyan Camp-I

Property Index Number was TP/9/31 for 173 acres 28 Ghutas of agriculture land in Deh Dhandi Taluka Samaro.

The claim was submitted to the Settlement officer , the documents were verified by Government of India and found that the title of property is in the name of my Grand Mother, Devibai Kalachand ramchandani.
Additional settlement commissioner Delhi, Mr. H.T.Sadarangani announced the judgement.

The judgement was given ex-party as it is presumed that the refugees were not in financially sound position and could not leave behind children in refugee camps to attend and follow up the compensation.

Inspite of the proven document the land was assessed as 111 standard acres instead of the record of 173 acres 24 ghutas.

It was also verified that the land is irrigated by Barrage canal with rice

Before Shri H. T. Sadarangani Addl. Settlement Commissioner, Delhi.

Name of the Claimant : Shrimati Devi Bai Kala Chand

Index No. : TP-9/31

Details of properties: Agricultural

Province or Sate of Pakistan	Kind of property	Value	value allowdi
Sind	Agricultural	173 acres 28 GHS	111 Std. acres and 14.5/8 annas

Rehabilitation benefit enjoyed by the claimant - NIL

ORDER.

Shrimati Devi Bai w/o Kala Chand has filed claim of 173 acres 28 ghuntas of agricultural land situated in Deh Dhandi Taluka Samaro. Her claim has been rejected ex-parte. I set aside the exparte order and verify the claim as under. In the certified extract of record of rights sent by Delhi 173 acres 26 ghuntas are shown in the name of the claimant. Area admitted is 173 acres 26 ghuntas. The land is irrigated by barrage canal with rice restriction and the value assessed is 111 std. acres 14. 5/8 annas.

Announced
Dt/ 28.1.55

Sd/- H.T. Sadarangani
Settlement Officer.

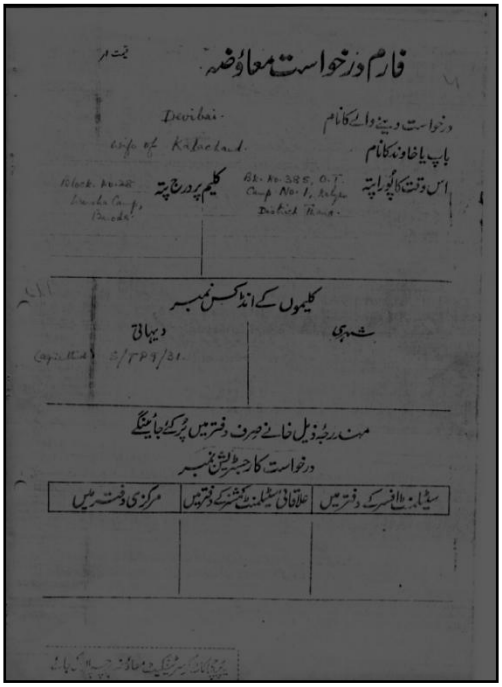
Seal

Honorary Magistrate
of the S.C.
District Thana.

True Copy.

Sd/- Parsram Virumal Masand
8.2.55
Honorary Magistrate Second Class
Ullhasnagar (Thana).

Document of claim submitted to the settlement officer Government of India



فارم درخواست معاوضہ

درخواست دینے والے کا نام

باپ یا خاوند کا نام

اس وقت کا پورا پتہ

کلیم پر درج پتہ

کلیموں کے انڈکس نمبر

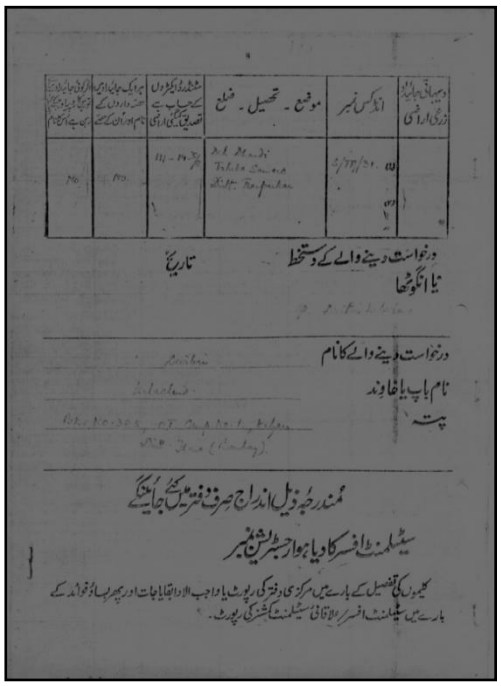
شہری

دیہاتی

مندرجہ ذیل خانے صرف دفتر میں پر کئے جائینگے

درخواست کا رجسٹریشن نمبر

سیٹلمنٹ افسر کے دفتر میں	علاقائی سیٹلمنٹ کمشنر کے دفتر میں	مرکزی دفتر میں



دیہاتی یا شہری زرعی اراضی	انڈکس نمبر	موضع - تحصیل - ضلع	مشتہر شدہ رقبوں کے حساب سے تصدیق کی گئی رقبہ	ایسے رقبوں کی قیمت جو ابھی تک مشتہر نہیں کئے گئے

درخواست دینے والے کے دستخط

یا انگوٹھا

تاریخ

درخواست دینے والے کا نام

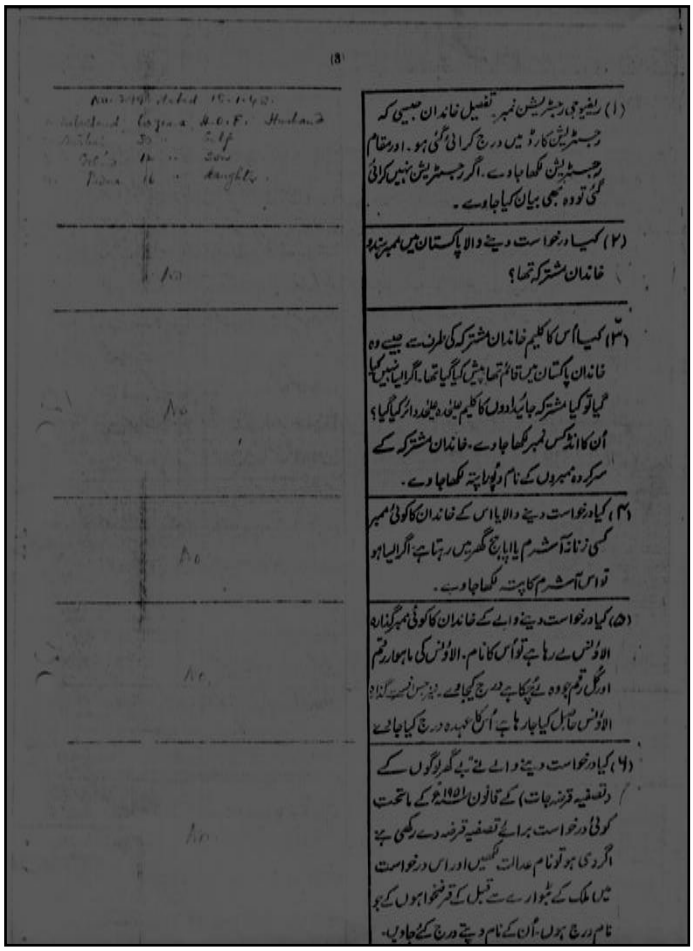
نام باپ یا خاوند

پتہ

مندرجہ ذیل اندراج صرف دفتر میں کئے جائینگے

سیٹلمنٹ افسر کا دیا ہوا رجسٹریشن نمبر

کلیموں کی تفصیل کے بارے میں مرکزی دفتر کی رپورٹ یا واجب الادا یا قابل ادائیگی رقوم اور پھر بالخصوص درخواست کے بارے میں سیٹلمنٹ افسر یا علاقائی سیٹلمنٹ کمشنر کی رپورٹ۔



(۱) ریفیوجی رجسٹریشن نمبر۔ تفصیل خاندان جیسی کہ رجسٹریشن کارڈ میں درج کرائی گئی ہو۔ اور مقام رجسٹریشن لکھا جاوے۔ اگر رجسٹریشن نہیں کرائی گئی تو وہ بھی بیان کیا جاوے۔

(۲) کیا درخواست دینے والا پاکستان میں نمبر ۱ خاندان مشترکہ تھا؟

(۳) کیا اس کا کلیم خاندان مشترکہ کی طرف سے جیسے وہ خاندان پاکستان میں قائم تھا پیش کیا گیا تھا۔ اگر ایسا نہیں کیا گیا تو کیا مشترکہ جائیدادوں کا کلیم علیحدہ علیحدہ دائر کیا گیا؟ اُن کا انڈکس نمبر لکھا جاوے۔ خاندان مشترکہ کے سرکردہ ممبروں کے نام و پورا پتہ لکھا جاوے۔

(۴) کیا درخواست دینے والا یا اس کے خاندان کا کوئی ممبر کسی زنانہ آشرم یا اپاہج گھر میں رہتا ہے۔ اگر ایسا ہو تو اس آشرم کا پتہ لکھا جاوے۔

(۵) کیا درخواست دینے والے کے خاندان کا کوئی ممبر گذارہ الاؤنس لے رہا ہے تو اس کا نام۔ الاؤنس کی ماہوار رقم اور کل رقم جو وہ لے چکا ہے درج کیجائے۔ ریزرو فنڈ سے گذارہ الاؤنس حاصل کیا جا رہا ہے تو اس کا عہدہ درج کیا جاوے

(۶) کیا درخواست دینے والے نے "بے گھر لوگوں کے (تصفیہ قرضہ جات) کے قانون ۱۹۵۱ء کے ماتحت کوئی درخواست برائے تصفیہ قرضہ دے رکھی ہے اگر دی ہو تو نام عدالت لکھیں اور اس درخواست میں ملک کے بٹوارے سے قبل کے قرضخواہوں کے جو نام درج ہوں۔ اُن کے نام دیتے درج کئے جاویں۔

The image of above is of three pages of total eight page document printed in Urdu in Jagadhri in Haryana.

This document is the application form in Urdu for application for compensation for evacuated property.

The application form in Urdu is filled in English, hence it could be presumed that the officials of the settlement knew both Urdu and English.

The application form is as per Administration of Evacuee Property Act, 1950

The status of property which could be claimed was as on date 1st March 1947.

The document being in Urdu could not be read, hence one old Maulvi of Anjar town who was having knowledge of reading and writing Urdu was approached to know the contents of the documents.

Page-1: consisted of name of Applicant, Name of Father/ Husband, Index No. Of Property, nature of property rural or urban, signature or thumb impression.

Page -2 consist of undertaking and affidavit :"

- The claim of property is as per the Administration of evacuee property Act-50 for refugees
- The information submitted is true.
- If information submitted is false than clam could be withdrawn and amount if paid to be recovered.
- The claim is not submitted in any other office.

The document was singed in Sindhi by my Grand Mother

Page-3 consisted of detailsof of Member of family:

I. Devibai Kalachand age-50 self
II. Kalachand-Ramchandani ,age-60 husband

III. Gobind Ramchandani, age-10 son (My father)

IV. Padma Ramchandani, age-16 daughter

- Information that if any of the family member is resident of Hindustan.NO
- If any family member is having property in India. NO
- Whether they are living in any Ashram or orphan home, if yes its address.NO
- Whether member of family is getting unemployment allowance, if yes amount of allowance. NO
- If property is rented or not, if yes name of tenant:NO

Page-4 consisted of following information;

Addresses of all places where refugee lived in India from the date of migration to till date:

- My Grand Parents left Karachi-Pakistan in July-1948
- There after settled in Baroda (Now Vadodhara) in Block No. 28, Warsha colony from July-48 to January-1950
- There after settled in Camp—1 Ulhasnagar from January 1950

If applicant had sold his property before 1st March 1947:NIL

If applicant possess any property illegally before 1st March 1947: NIL

Page-5 consisted of following details; Other Benefits received by the applicant.

- House on rent: Barrack No.385 OT, Camp-1 Kalyan
- Date of possession: January 1951
- Rent of property: Not Known
- Arrears : Rs 100

Benefit of House, Shop, plot , factory in urban area: Address of property, date of possession, rent of property and arrears: NIL

Benefit of house transferred: Address, type of house “kachcha” or “Pakka” (temprory or permanent) , date of possession, amount of property, amount of rent, arrears if any: NIL

Page-6:

- Details of agriculture land in Punjab and in areas other than Punjab: Name of village, Taluka, District, Date of allotment, Date of taken possession, Rent of land and Balance arrears: NIL
- Amount of loan taken for land or house: NIL
- Any house of plot allotted by government of not, address, amount, balance arrears etc: NIL

Page-7: this page consisted of amount of claim for land rural/ urban, house, shop, factory etc:

The information was not filled by the applicant

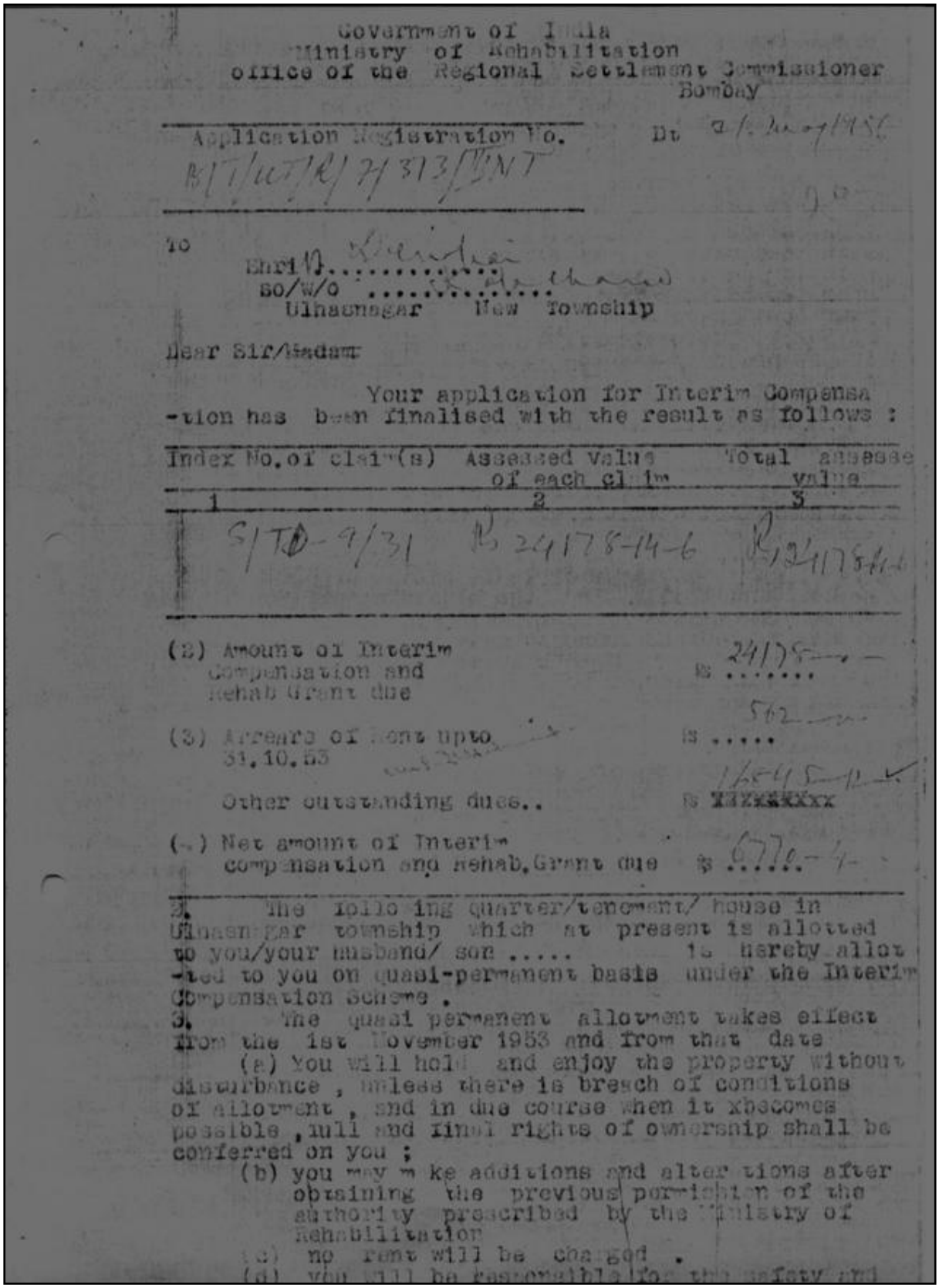
Page-8: Shows details of evacuated property:

Type of property Rural/ Urban: Rural

Index No. Of property: S/TP/31

- Village, Taluka: Deh Dhandi, Taluka Samaro, District Tharparkar.
- Area of property admitted in standard acres: 111-14-5/8
- If property is of joint ownership, then share of individual member.: NIL
- If property is mortgaged, mortgage amount: NIL
- Name of Claimant : Devibai
- Name of Husband: Kalachand
- Present Address: Barrack No.385 OT, Camp-1, Kalyan, District Thane

Interim compensation orders:



Government of India
Ministry of Rehabilitation
Office of the Regional Settlement Commissioner
Bombay

Application Registration No. S/T/ul/R/7313/INT Dt 3/12/1956

To
Shri/M/s .....
S/o/W/o .....
Ulhasnagar New Township

Dear Sir/Madam

Your application for Interim Compensation has been finalised with the result as follows :

Index No. of claim(s)	Assessed value of each claim	Total assessed value
1	2	3
S/TD-9/31	Rs 24178-14-6	Rs 24178-14-6

(2) Amount of Interim Compensation and Rehab Grant due Rs 24178-14-6

(3) Arrears of Rent upto 31.10.53 Rs 562-0-0

Other outstanding dues.. Rs 1654-12-6

(-) Net amount of Interim compensation and Rehab. Grant due Rs 22077-1-6

3. The following quarter/tenement/ house in Ulhasnagar township which at present is allotted to you/your husband/ son ..... is hereby allotted to you on quasi-permanent basis under the Interim Compensation Scheme.

3. The quasi permanent allotment takes effect from the 1st November 1953 and from that date

(a) You will hold and enjoy the property without disturbance, unless there is breach of conditions of allotment, and in due course when it becomes possible, full and final rights of ownership shall be conferred on you ;

(b) you may make additions and alterations after obtaining the previous permission of the authority prescribed by the Ministry of Rehabilitation

(c) no rent will be charged.

(d) you will be responsible for the safety and

4. The value of the property , allotted to you inclusive of the value of the site, as finally assessed by the Technical Staff of the Ministry is Rs 1370/-, of which you have paid upto the 31st December 1953 , a total sum of Rs (700) towards the price of the property ,leaving a balance of Rs

5. (1) The additional cash payment of Rs Sold Certificate (Rupees)due to you after deducting the value of the property will be paid to you at a time to be announced later on pro - duction of this letter and the attested copy of your photograph .
Or * (2) the amount of Rs Nil .by which the value of the property exceeds the net amount due to you , is payable by you in instalments in accordance with a fresh Agreement to be entered into .

N.B. The above calculations are subject to any correction or alteration that may be necessary by the discovery of clerical error or any Government or U.P.A. outstanding dues which may not have been taken into account .

6. Sale , mortgage or lease of the property will not be permissible and the allotment will be liable to be cancelled .
1) If you are found to have made a false declara - tion or statement in the application for com - pensation or in the course of scrutiny thereof or have committed fraud in obtaining allotment of the above property ; or

ii) If you fail to discharge your obligations as described in para (4) and (5); or
iii) If you fail to pay timely instalments of the balance of the price of the house vide para 5(2) .

7. Please return the other copy of the letter after signing the under-noted acknowledgment by 1955 .

Yours faithfully,
Sd/-I.C. Malik 21 May 1955
for Regional Settlement Commissioner

Copy forwarded to Administrator Ulhasnagar with the remark that the allottee shall not be liable to pay rent on the above premises with effect from the 1st November 1953 . This should please be noted .
Sd/-I.C. Malik
for Regional Settlement Commissioner

Acknowledgment

I have carefully read , or have had it explained to me , and have fully understood the contents of the above letter and I agree to the quasi-permanent allotment of the Government built property on the terms and conditions stated therein .

The order of compensation was issued on date 1st May 1956 by Office of Regional Settlement Commissioner Bombay, under Ministry of Rehabilitation , Government of India.

The order was of interim compensation and total amount of claim finalized was Rs 24178.

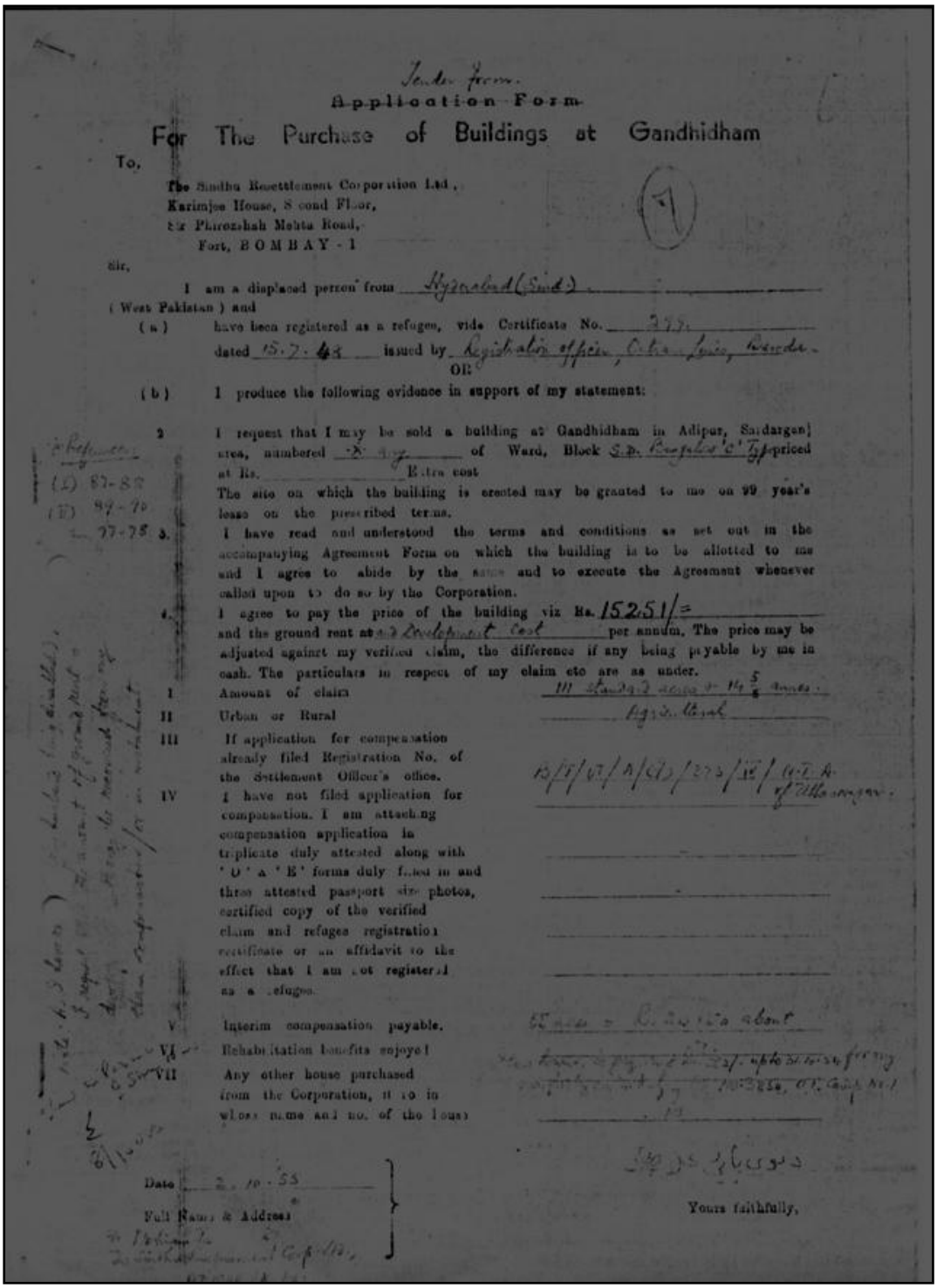
Barrack in Ulhasnagar was allotted since January-1951 as per the records and arrears up to 31-10-1953 of Rs 562 were deducted from the compensation.

House on rent: Barrack No.385 OT, Camp-1 Kalyan, which was in possession since January-1951 is being allotted on quasi permanent basis with effect from 1st November 1953.

Other outstanding dues of Rs 16845.12 were deducted which were for allotment of two houses SDB 89 & 90. The houses were allotted by Sindhu Resettlement Corporation and amount was adjusted under interim compensation.

Net amount of interim compensation and rehabilitation grant due was Rs 6770.00

Applied for SDB houses to Sindhu Resettlement Corporation.



Tender form.

Application Form

For The Purchase of Buildings at Gandhidham

To,

The Sindhu Resettlement Corporation Ltd.,
Karimjee House, Second Floor,
Sir Phirozshah Mehta Road,
Fort, BOMBAY - 1

Sir,

I am a displaced person from Hyderabad (Sind)
(West Pakistan) and

(a) have been registered as a refugee, vide Certificate No. 277
dated 15.7.48 issued by Registration office, Ulhasnagar, Kalyan

OR

(b) I produce the following evidence in support of my statement:

2 I request that I may be sold a building at Gandhidham in Adipur, Sardargan] area, numbered D 49 of Ward, Block S.D. Bungalow 'C' Type priced at Rs. _____ Extra cost
The site on which the building is erected may be granted to me on 99 year's lease on the prescribed terms.

3. I have read and understood the terms and conditions as set out in the accompanying Agreement Form on which the building is to be allotted to me and I agree to abide by the same and to execute the Agreement whenever called upon to do so by the Corporation.

4. I agree to pay the price of the building viz Rs. 15251/= and the ground rent at Rs. 2 Development Cost per annum. The price may be adjusted against my verified claim, the difference if any being payable by me in cash. The particulars in respect of my claim etc are as under.

I Amount of claim — III Claim No 3 Acres + 14 5/8 Gunas.

II Urban or Rural — Agri. Land

III If application for compensation already filed Registration No. of the Settlement Officer's office. — 13/5/47/A/(C)/273/15/ Dy. C.A. of Ulhasnagar.

IV I have not filed application for compensation. I am attaching compensation application in triplicate duly attested along with 'D' & 'E' forms duly filled in and three attested passport size photos, certified copy of the verified claim and refugee registration certificate or an affidavit to the effect that I am not registered as a refugee.

V Interim compensation payable. — 15 Acres = Rs. 225 to about

VI Rehabilitation benefits enjoyed

VII Any other house purchased from the Corporation, if so in whose name and no. of the house

Date 2.10.55

Full Name & Address

Yours faithfully,

There was the procedure laid down by The Sindhu Resettlement Corporation that any refugee can apply for purchase of building at Gandhidham in anticipation of the compensation.

Houses less than of three rooms and shops could be allotted to refugee on the basis of tendered price by the refugee. For houses having three rooms or shop the refugee will have to be share holder of the SRC.

The registration number of the refugee and papers of the claim were required to be provided with the application.

Preference of the houses were required to be given, the preference given by my Grand mother were two adjoining houses of SDB 87-88 or SDB 89-90 or SDB 77-78 and amount tendered was Rs 15251.00 for two houses.

The application was made on date 2-10-1955 , with the correspondence address of Shri Motiram, working in SRC.

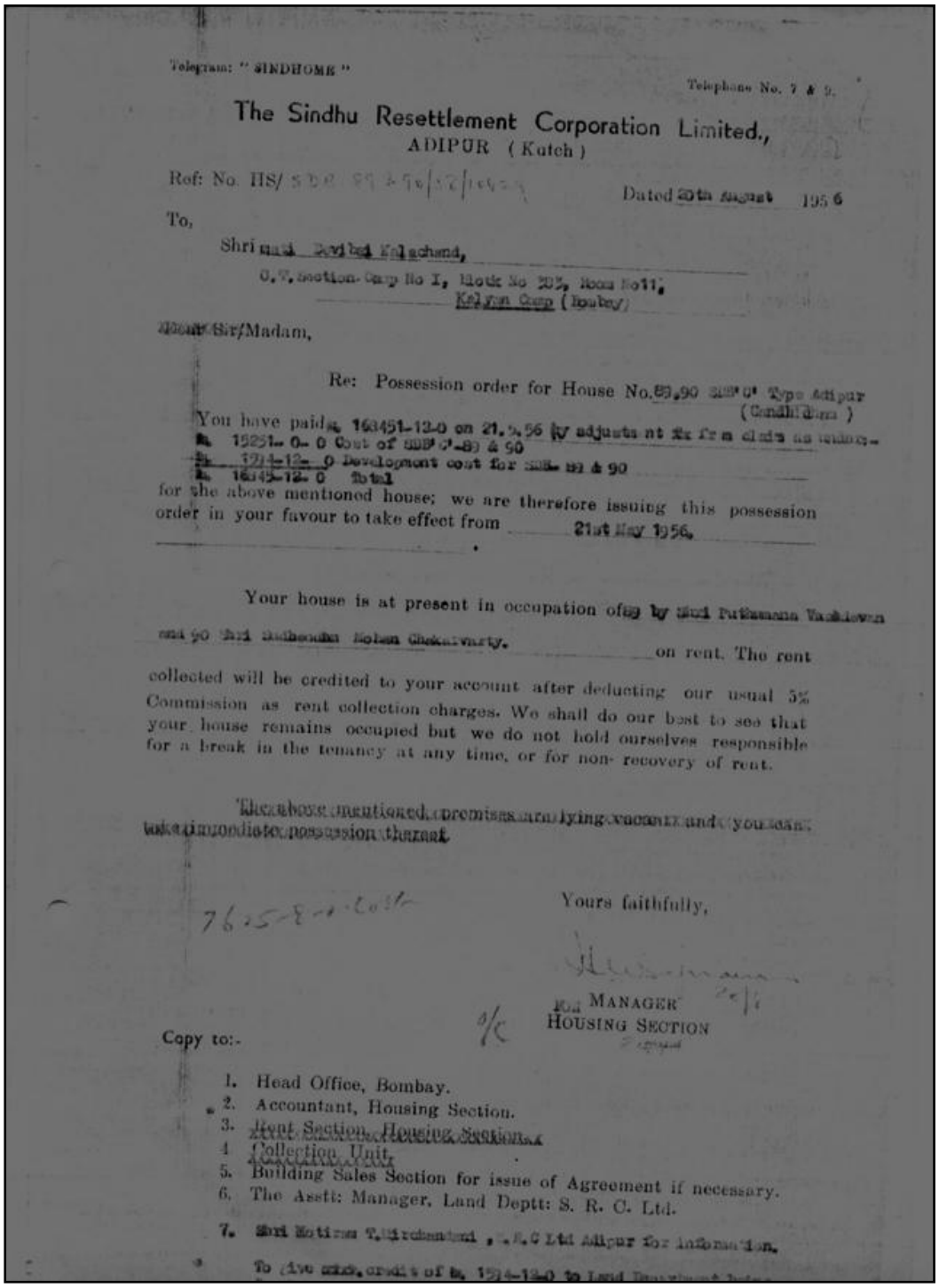
The application was also made with the request to deduct ground rent and other charges from the claim settlement amount.

The application was done through the Agent: Shri K.H.Vaswani.

Vide interim order of compensation amount of Rs 16845.12 were deducted for cost of two houses with other charges.

Allotment of Houses by SRC:

Order date 20th August 1956, by Sindhu Resettlement Corporation Limited Adipur, for allotment of house No.SDB 89 & 90 with effect on 21st May 1956.



Telegram: " SINDHOME "

Telephone No. 7 & 9.

The Sindhu Resettlement Corporation Limited.,
ADIPUR (Kutch)

Ref: No. HS/ SDB 89 & 90/12[illegible]

Dated 20th August 1956

To,

Shri [illegible] Kalachand,

[illegible] Section Camp No I, Block No 203, Room No11,
Kalyan Camp (Bombay)

Dear Sir/Madam,

Re: Possession order for House No.89,90 SDB Type Adipur
(Condition)

You have paid Rs. 16451-12-0 on 21.5.56 by adjustment from claim as under:-

Rs. 15251- 0- 0 Cost of SDB 89 & 90
Rs. 1214-12- 0 Development cost for SDB 89 & 90
Rs. 16465-12- 0 Total

for the above mentioned house; we are therefore issuing this possession order in your favour to take effect from 21st May 1956.

Your house is at present in occupation of by Shri Puthanna Vaidyan and 90 Shri Indhendu Mohan Chakravarty. on rent. The rent collected will be credited to your account after deducting our usual 5% Commission as rent collection charges. We shall do our best to see that your house remains occupied but we do not hold ourselves responsible for a break in the tenancy at any time, or for non- recovery of rent.

The above mentioned premises are lying vacant and you can take immediate possession thereof.

7625-8-0 Cash

Yours faithfully,

for MANAGER
HOUSING SECTION

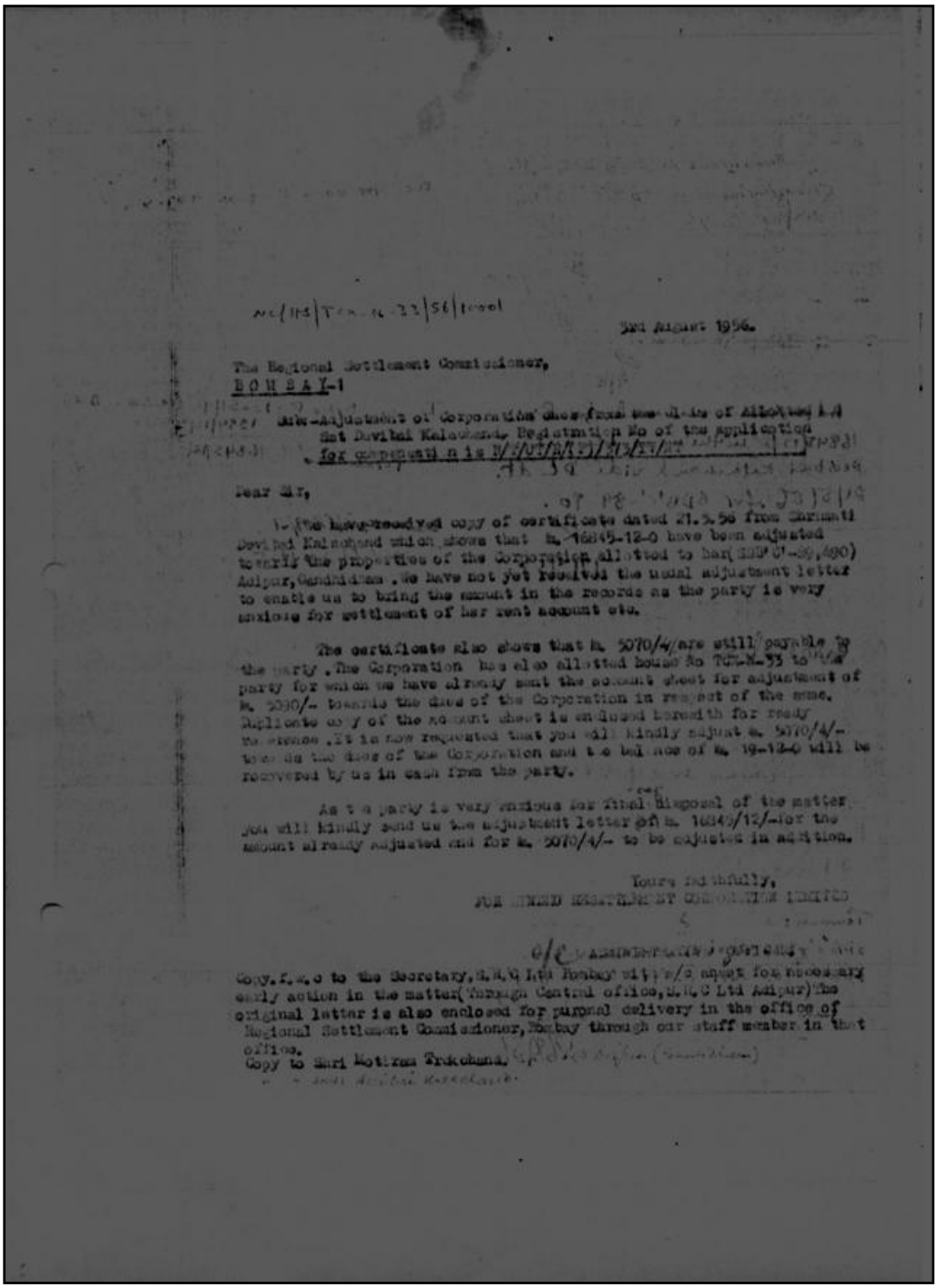
Copy to:-

1. Head Office, Bombay.
2. Accountant, Housing Section.
3. Rent Section, Housing Section.
4. Collection Unit.
5. Building Sales Section for issue of Agreement if necessary.
6. The Asstt: Manager, Land Deptt: S. R. C. Ltd.
7. Shri Motiram T. Virchandani, S.R.C Ltd Adipur for information.

To (five) credit of Rs. 1214-12-0 to Land [illegible]

Allotment of another house TCX North-33

Adjustment of Amount Rs.5070 for TCX-North-33 , vide letter of SRC dated 3rd August 1956



3rd August 1956.

The Regional Settlement Commissioner,
BOMBAY-1

Sir,-Adjustment of Corporation dues from the allottee i.e Smt Durbai Kalachand, Registration No of the application for compensation is

Dear Sir,

We have received copy of certificate dated 21.3.56 from Shrimati Durbai Kalachand which shows that Rs.16845-12-0 have been adjusted towards the properties of the Corporation allotted to her (MCX-33,490) Ambur, Ganddidam. We have not yet received the usual adjustment letter to enable us to bring the amount in the records as the party is very anxious for settlement of her rent account etc.

The certificate also shows that Rs. 5070/4/- are still payable by the party. The Corporation has also allotted house No TCX-N-33 to the party for which we have already sent the account sheet for adjustment of Rs. 5070/- towards the dues of the Corporation in respect of the same. Duplicate copy of the account sheet is enclosed herewith for ready reference. It is now requested that you will kindly adjust Rs. 5070/4/- towards the dues of the Corporation and the balance of Rs. 19-12-0 will be recovered by us in cash from the party.

As the party is very anxious for final disposal of the matter you will kindly send us the adjustment letter of Rs. 16845/12/- for the amount already adjusted and for Rs. 5070/4/- to be adjusted in addition.

Yours faithfully,
FOR HINDU MISSIONARY CORPORATION LIMITED

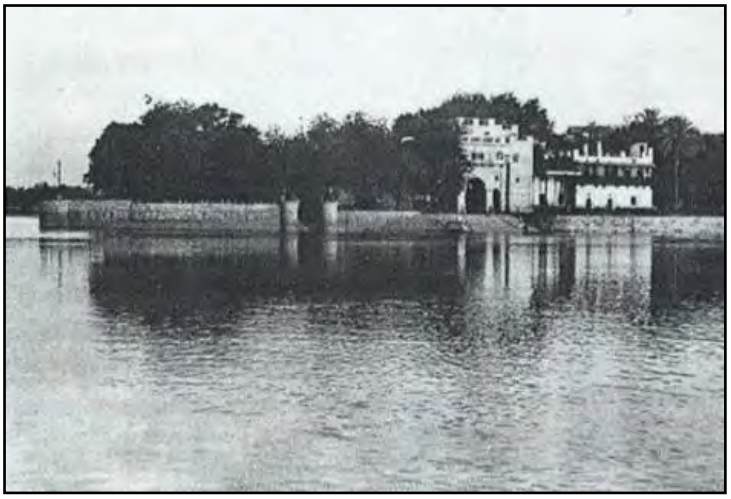
Copy forwarded to the Secretary, H.M.C. Ltd Bombay with reference to his request for necessary early action in the matter(through Central office, H.M.C Ltd Ambur) The original letter is also enclosed for purpose delivery in the office of Regional Settlement Commissioner, Bombay through our staff member in that office.
Copy to Shri Kothrm Trikoband.

Gandhidham township had renamed Adisar pond as Sadh belo

Sadh Belo Sindh

Sadhu Belo , or Sat, is an island downstream of Bukkur island and separated from it by a short stretch of river. On it is a Hindu religious establishment founded in 1823 by Swami Bakhandi Maharaj Udasi; the gaily-painted buildings are, however, more or less modern. The place is held in high esteem by Hindus throughout Sindh and even in India. Occasionally attracting pilgrims from across the border. The island with its two inlets, Sadh Belo and Din Belo, is shown on the official map of 1893-4; in 1912 it was accurately surveyed on the orders of the Collector.

Sadhu Belo is the Temple situated at the centre of the Indus River, near Rohri Bridge.Worshippers have to use a boat to get to the island.The temple is spread over nine acres and comprises a main place of worship (Asthan of Baba Bankhandi Maharaj), abodes for his ‘shish’ (students), a library which houses books on religion and Hindu mythology, separate ‘Bhandars’ (dining rooms) for women and men, separate places of worship for men and women, washrooms and a huge garden Every year at the urs of Baba Bankhandi, thousand of Hindus from across the country come to pay their respects to the saint at the temple. Sadhu bela is one of the famous temple of Pakistan



Sadh Belo Adipur

Adisar Talav, renamed as “BHAI PRATAP SMARAK (SADH BELO)”

Development of Maleer to live in memories of Maleer of Sindh

Maleer Adipur

Maleer :The name Maleer creates the feeling of longing for one's own land and heritage. A village on three acres of land is set up to provide conductive environment to the Writers, Artists & Scholars who are settled in this village. The Indian Institute of Sindhology and Maleer would play a significant role in developing Gandhidham as the cultural hometown of Sindhis

Malir town Pakistan:

Malir Town is one of the 18 towns of Karachi City, located in the eastern part of Karachi, Sindh, Pakistan. Malir town is bordered by the Jinnah International Airport and the Malir Cantonment to the west and north, the Malir River and Shah Faisal Town to the south and Gadap Town to the east across the Thado Nallo stream. Malir has been regarded in history as the countryside of Karachi City due to its open atmosphere and lush green farms, but now these are no more.

Chukhandi : The Historical Cemetery

The Remarkable Historical Cemetery known as The Chaukhandi situated 29 km (18 miles) east of the city Karachi on National Highway near the Landhi Town. Once it was Part of Malir in Sindhi know as ” Mulk Malir ” in ancient stories which is now merged with the huge massive metropolitan city of Karachi. The Chaukhandi tombs are remarkable for the elaborate and exquisite stone carving, almost the same presents the Makli’sHistorical Art work.

The style of architecture is typical only to the region of Sindh, and unique in that it is found nowhere else in the Islamic world. Generally, the elements are attributed to Jokhio also known as the family graveyard of Jokhio tribe, some people of Baluch tribe also buried were built between the 15th and 18th centuries.

This type of graveyard, in Sindh and Baluchistan, is unique with their orientation from south to north. These graves are constructed in buff sandstone. Their carved decoration presents exquisite craftsmanship. These graves were constructed either as single graves or as groups of up to eight graves raised on a common platform.

Their primary sarcophagus has six vertical slabs, with two long slabs standing on each side of the grave covering the length of the body and the remaining two vertical slabs covering the head and foot side. These six slabs are covered by a second sarcophagus consisting of six more vertical slabs similar but in size giving the grave a pyramid shape. This upper (second sarcophagus) is further covered with four or five horizontal slabs and the topmost (third) sarcophagus is set vertically with its northern end carved into a knob known as a crown or a turban. These tombs are embellished, besides with geometrical designs and motifs, with figural representations such as mounted horsemen, hunting scenes, arms, jewellery etc..

Jhulelal temple to be build near Kori Creek in Kachchh

PHOTOS: KEVIN ANTHO

Slice Of Sindh

A dispossessed community is set to build its own 'holy land' in the barren environs of Kutch

Legend has it that God, through his angel, commanded Prophet Abraham to build Kaaba, the House of God, in Mecca. Over the centuries, the black-velvet-shrouded shrine and the mountainous city of Mecca built around it have become the epicentre of Islam, one of the faith's great binding forces.

No Sindhi Hindu anywhere in the world claims to have received any such divine diktat to build a shrine dedicated to Jhulelal, the community's presiding deity. But thanks to the efforts of a group of identity-conscious Sindhis, a 'holy city' on the lines of Mecca, Vatican City, Jerusalem and Amritsar is set to rise in the barren environs of Kutch in Gujarat.

It was at a seminar organised by the Institute of Sindhology at Adipur, a township in Kutch established by philanthropist Bhai Pratap to rehabilitate Partition refugees from Sindh, that the dream was first seeded by Subhadra Anand. This retired principal of Mumbai's R D National College spoke passionately at the seminar on how a religious-cultural centre for the community, whose one binding force was Jhulelal, was a necessity. "A centre dedicated to him has the potential to become a cultural Mecca for the Sindhi community," says Anand who, in her seminal book, National Integration of Sindhis, has forcefully argued about the need for Sindhis all over the world to be integrated.

Listening keenly to Anand hold forth on her dream at the seminar was Madhav Joshi. A Partition refugee who sailed from Karachi to the shores of Kutch, the octogenarian Joshi never returned to Sindh in Pakistan, but lived on memories of his beloved birthland. After the seminar, Joshi, a known social worker in Kutch, told Lakhmi Khilani, director of the Institute, of the huge expanse of barren land near his village, close to the Kori Creek, which could be developed into a big pilgrimage centre. And things took off from there.

After they set up the Jhulelal Dham Trust in 2007, Anand, Joshi and a few like-minded Sindhis met Gujarat chief minister Narendra Modi at his Gandhinagar office, telling him of their desire to have a community centre in Kutch. "We told the CM how the Centre could push tourism and help develop the infrastructure-starved Kutch," recalls Anand. Convinced, Modi sanctioned the 75-acre piece of land, adding that the delegation's dream was his dream. M Thennarasan, the district magistrate in Bhuj, told **TOI Crest**: "The CM is taking personal interest in the project. It will certainly be a source of pride for the state."

The barren Kutch landscape will thus within a few years metamorphose into the huge Jhulelal Temple complex which will house, besides the temple, a meditation centre, an auditorium, a museum, dharmshalas and an arts and handicrafts centre. Here, Sindhis from across the globe can perform a variety of rituals, including baptism, birthday celebrations and *pind daan* (prayers for the dead). The dhoti-kurta-clad, Gandhi *topi*-sporting Joshi has reason to believe that Kutch could house the ultimate pilgrimage place for Sindhis in India. "Till the earthquake of 1819, the waters of the Sindhu would swell during the monsoon and lap this shore. Even today, I smell the fragrance of Sindh here," says the 83-year-old who, despite his advanced age and a mercilessly May sun, took a stroll down the identified and marked land with us.

The Kutch site has the potential to grow into a major place of pilgrimage also because it is sandwiched between two ancient Hindu religious places, the Shiva temple of Koteshwar and Narayan Sarovar, one of the sacred water bodies dedicated to Lord Vishnu, which also finds mention in the Bhagwat Puran. "Even non-Sindhi Hindus who visit Koteshwar and Narayan Sarovar will drop in for a darshan of Jhulelal, as our temple will be just 1.5 km away from both the sacred sites," explains Lachchman Bhatia, the project promoters' pointsperson in Ahmedabad.

Known for building institutions, including housing societies, colleges and hospitals affluent Sindhis are opening their purse strings to contribute to the project. Among those backing the project is Mumbai-based builder Niranjan Hiranandani who says the estimated cost of the project is Rs 100 crore.

As the Jhulelal Temple project begins in a few months, Anand braces up to travel extensively to collect funds and invite Sindhis from across the world to visit this temple at least once in their lifetime. Never mind that no Prophet ever dreamed it up.

AYO JHULELAL

The centrality of Jhulelal in Sindhi culture is important. Legend has it that when Mirk Shah, the 10th-century king of Sindh, ordered his Hindu subjects to embrace Islam or face death, the Hindus gathered on the banks of the river Sindhu (Indus) and prayed to Varuna, the sea god. A handsome young man emerged from the sea, performed many miracles and saved the people from imminent genocide. Many say he was born in a silver swing (jhoola) and hence the name Jhulelal. Elsewhere in Sindhi scriptures, he has been shown as a man with a flowing white beard, seated on a fish. Fables and folklore abound about Jhulelal's heroic deeds and his spectacular benevolence. Even Muslims in Sindh know Jhulelal as Sufi saint Khwaja Khizr and have dedicated several dargahs to him.

Jhulelal, the god who sports a white beard and is seated on a fish, is a uniting force for the Sindhi community

Retired principal Subhadra Anand and other like-minded Sindhis discuss plans for the Jhulelal temple coming up near Koteshwar

It is a matter of great joy for us to send you news that Jhulelal Dham Trust set up in 2OO7 in Anand has undertaken a huge project to build a massive Jhulelal temple along with the necessary infrastructure in Kori Creek in Kutch . Madhav Joshi,Retired principal Subhdra Anand and other social workers , are the main pillars of this project .It will be built by the famous builder of Mumbai at an initial cost of 1OO crores

. It will be built on an area of 33 acres.

Narendra Modi the chief Minister of Gujarat has blessed this project and is taking a personal interest in this project.

Ahmedabad, 24 March, 2012

Participating in Chetichand celebration of Sindhi community in Ahmedabad, Chief Minister Shri Narendra Modi today said that a grand Jhulelal pilgrim place will be built near Narayan Sarovar in Kutch through the contribution of society.

Proposed Zulelal Dham will come up over a 72-acre land and it could be the tallest construction in the world.

Referring to the stage anchor's wish that Sindh become a party of India one day, Shri Modi in his speech said that Jews had no place of their own in the world, and for 2500 years whenever one Jew met another Jew, they wished to meet in Jerusalam next year. For 2500 years this community saw a dream, and today the dream is accomplished. If those who dream have strength, everything is possible, Shri Modi said.

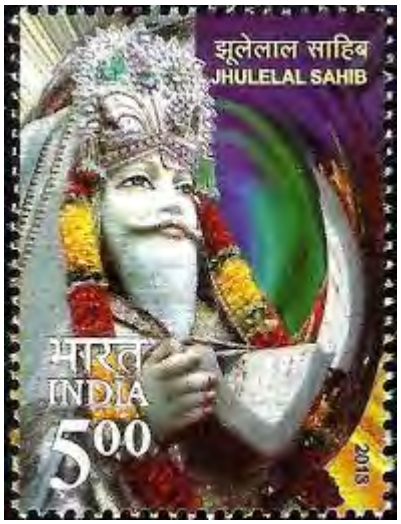
Shri Modi said that today, the way the world is becoming one due to technology and world trade, this changing feature of the world is full of possibilities, we all should go ahead towards these possibilities and the changing world.

In the event organized by Sindhi community at Ahmedabad's Sabarmati river front, Shri Modi congratulated Sindhi community for keeping Sindhi culture alive.

Chetichand Sindhiyat Divas celebration committee's Convener Shri Narendra Somani, MLA Dr. Mayaben Kodnani among others were present on this occasion.

CHETICHAND SINDHI - DAY COMMITTEE

Stamp of Jhulelal by Postal department GOI



JHULELAL SAHIB

Jhulelal, also known as Daryia Lal or Udero Lal or Jinda Peer is the Hindu deity God of the Sindhi community. His birth day, popularly celebrated as Cheti Chand on the 2nd day of the Chaitra month of the Indian Calendar is celebrated with traditional splendour and gusto. As per the legend, Jhulelal was born in the 10th Century AD on the Chet Chand day at Nasarpur, in Sind Province which is now in Pakistan. Jhulelal Sahib propagated the concept of one God and was loved and revered by people of all strata and communities. It is said that Mirkshah, the then ruler, was not only a tyrant but also a religious fanatic. The influence of Jhulelal was such that he began to lead everyone equally.

The message given by Jhulelal Sahib about the oneness of God is even more relevant in today's environment where communal harmony is vital for the progress of a diverse country like India.

Department of Posts is happy to commemorate Jhulelal Sahib by issuing a Postage Stamp.

Credits:-

Text : Based on the material provided by the proponent

Stamp POC : Sharda Mahawadi

Cancellation : Alka Sharma

TECHNICAL DATA

Gandhi Samadhi was also constructed at Adipur, this is the place where ashes of Mahatma Gandhi are laid, and this is the only place other than Delhi where ashes of Mahatma Gandhi are laid

Swami Leelashah established his Ashram at Adipur

Lilashahji Maharaj was born in Hyderabad, Sindh in March 1880. His father's name was Topandas and his mother's name was Hemibai. His birth name was Lilaram. At the age of ten, his parents died; he was subsequently raised by his nephew Lakhumal.

He became a disciple and student of Vedic Acharya Keshavaram, who named him Lilashah.

Thereafter, Lilashah travelled in North India and visited Haridwar, Rishikesh, North Kashi, Kashmir, Tibet and the Himalayas. He had started publishing a religious monthly magazine called Tatwa Gyan. After the partition of India in 1947, he travelled and taught extensively among the Sindhi community. He studied Vedanta and was the editor of a philosophical work named "Atmadarshan".

Asaram Bapu is one of his disciples.

HE OBTAINED NIRVAN & LEFT HIS MORTAL BODY ON 4TH. NOV. 1973, AT THE AGE OF 94 YEARS AT PALANPUR. HIS MORTAL BODY WAS GIVEN SAMADIHI AT THE SWAMI LILASHAH ASHRAM ADIPUR HIS BIRTH & NIRVANA DAYS ARE CELEBRATED BY HIS DEVOTEES IN INDIA AS WELL AS ABROAD BY HOLDING A 3 DAYS MELA AT HIS SAMADI STHAL “ADIPUR – KUTCH”

Lot of questions in my mind :

- The interim compensation paid by the Government of India of Rs 24178.00, the rate of gold per 10 gram was average of Rs 75.00. Thus the compensation was worth of 322 tolas or 3220 grams of gold , i,e 3.2 Kg Gold. This equals to current price of Rs 9338000.00 (Rs.93.38 lakhs) at the rate of Rs 29000/10 gram. At the present with Rs 93.0 lakhs on hand can we purchase agriculture land of 173 acres having connectivity with canal for three crops in a season in Gujarat?
- What would have been the position if our ancestors had not left Sindh and could they enjoy the possession and benefit from of 173 acres land in Sindh?
- What would have been the position if Tharparkar was given to Sindhis as homeland and the property evacuated was in Tharparkar District at that time?
- What would been the position if Parcho Vidharthi and " Jiye Sindh" group succeeded to complete their dream of Independent Sind?
- What would have been position is Sindh was not separated from Bombay Presidency?
- What would have the position due to merger of Tharparkar and Khairpur India ?
- What would have been the position if Gandhiji had not died earlier and he could visit Sindh on the request of Mr.Malkani?
- What would be my position government had allotted some agriculture land against the claim settlement?
- What would be the situation if interim compensation was not give?
- What would be the situation if total compensation was given and what would be that amount?
- What would be the situation if House No.SDB-90 was not allotted where I was born?

- There are lots of questions running in our mind if we peep into the history after Indo-Pakistan Partition.
- Let us be satisfied in the current position, this effort of writing that our younger generation shall know about the positions of refugees after Independence of India.